

Haman) in one breath; (Y. ib. III, 74<sup>b</sup> bot. בנפירה. Gen. R. s. 14, end (ref. to חנשמה כל, Ps. CL, 6) על כל נ' וי' שאדם כל חנשמה for every breath that one takes one must praise &c.; Deut. R. s. 2, end.—[Tanḥ. R'eh 9, v. next w.]

**נְשִׁיפָה** f. (נָשַׁף) *blowing*. Tanḥ., ed. Bub., R'eh 3 מרו בכ' they died from one current of wind; Tanḥ. ib. 9 ארה (corr. acc.).

**נָשַׁק**, v. נָשַׁק.

**נְשִׁיקָה**, v. נָשַׁק.

**נְשִׁיקָה** f. (נָשַׁק) 1) *kissing, kiss*. Gen. R. s. 70; Ex. R. s. 5, a. e. של גרילה נ' של גרילה the kiss of homage; פקם של פרישור the kiss of meeting again; של קריכור the kiss of parting; של קריכור the kissing of relations. Deut. R. s. 11, end בנשיקה פה.. ונטל and took his (Moses') soul with a kiss of the mouth. B. Bath. 17<sup>a</sup> מרה בכ' מרה Miriam, likewise, died with a (divine) kiss (without agony); M. Kat. 28<sup>a</sup>. Ber. 8<sup>a</sup> רמיה וכ' death without agony is like taking &c., v. בריחא II; a. fr.—*Pl.* נשיקה. Ex. R. l. c. Cant. R. to I, 2 מ' לני מ' וכ' the ministering angels said the verse, 'May he give us of those kisses which he gave to his sons' (at Mount Sinai). Ib. בסיני at Mount Sinai the verse was said (by the Israelites), 'May he let kisses go forth to us out of his mouth'; a. e.—2) *contact of sexual membra*. Yeb. 55<sup>b</sup>.

**נְשִׁיקוּת** f. (preced.) *attachment, love*. Cant. R. to I, 2 may He issue forth unto me the voice of attachment.

**נְשִׁיקָא** pr. n. pl. (or district) *N'shikya* in Babylonia. Sabb. 121<sup>a</sup> Abin דמן נ' (Ms. M. מנשיקא) of N.

**נְשִׁיקָא**, constr. נשיקה ch.=h. Targ. Y. I Dent. XXXIV, 5.

**נְשִׁירָה** f. (נָשַׁר) *falling off, dropping* (of fruits). Y. Macc. II, beg. 31<sup>c</sup>, v. נשיקה. Y. Peah II, 20<sup>a</sup> bot. בנשירהו. פרט בנשירהו the dropping grapes are dedicated (to charity, cease to be private property) at the moment of dropping (before they reach the ground). Ib. לקט בנשירהו וכ' if one intercepts the grapes in falling &c.; Y. Ter. VI, end, 44<sup>b</sup>. Ib. בנשירה פרט, read: בנשירה פרט it refers to grapes intercepted in falling. Tem. 25<sup>a</sup> עם נשירה אמר על הלפט עם נשירה if he said concerning gleanings, As soon as the larger portion of them drops (before they reach the ground) they shall be free to all (הפקר); a. e.

**נְשִׁירָא** f. (v. נָשַׁר II) *birds of prey*. Midr. Till. to Ps. LXXXVIII, 45 (expl. ערוב ib.) נ' (some ed. נשירה; ed. Bub. נשירה, corr. acc.; Yalk. Ps. 820 פורירה).

**נְשִׁירָא**, v. נשירה.

**נָשַׁךְ** (b. h.; cmp. נָשַׁק) 1) *to bite*. Gen. R. s. 74, beg. they do not bite off and eat, but out &c.; Pesik. Par., p. 34<sup>a</sup>; Koh. R. to VII, 23. Pirké

d'R. El. ch. XXXVII נשכוו אלא וישקו read not, 'and he kissed him' (Gen. XXXIII, 4) but, 'and he bit him.' Tosef. B. Kam. I, 5 לישוך... is not considered as forewarned (v. מנעד) as regards... biting; a. fr.—Part. pass. נשוכה, f. נשוכה &c. Num. R. s. 20 בלשונו... a physician that comes to heal with his tongue נשוכה רחוש 6 Ter. VIII, 6 any food showing traces of being bitten at by a serpent is forbidden &c.; a. fr.—Trnsf. *to adhere to, be affixed*. Pes. 48<sup>b</sup> מזו מזו שנקכוו... Babylonian loaves which stick to one another; T'bul Yom I, 1 בוי Hall. II, 4 until the pieces of dough have grown together in rising, contrad. to Sabb. 17<sup>a</sup> clusters of grapes which stick together (and cannot be separated without squeezing some grapes open); a. fr.—Part. pass. as ab. Y. Hall. I, 57<sup>b</sup> בכ' if refers to pieces of dough sticking together, contrad. to בלול kneaded. Ib. III, 59<sup>c</sup> top דנק' dough made one lump by sticking; נ' מאליו sticking together of itself (by rising), opp. נשוכה he pasted it together with his hand. Ib. 58<sup>b</sup> bot., sq. חנה חורה the liability to Trumah, Hallah &c. of joined lumps of dough is Biblical law. Y. Kil. IX, end, 32<sup>d</sup> בלבר אלא נ' the combination of heterogeneous materials (נלאים) is forbidden only when they are interlaced. Ib. v. ודוקן נ' נ'.—2) (denom. of נָשַׁךְ) *to take interest*. B. Mets. V, 1; a. e.

*Nif.* נשכו same, *to bite*. Gen. R. s. 78 לנשכו to bite him. Tanḥ. Vayishl. 4 וינשכוו and may bite him; a. e.—Part. pass. נשוכה. Tosef. B. Kam. III, 6 או אי' he is found to have been bitten.

*Hif.* נשיך 1) *to cause to bite*. Snh. IX, 1 he brought the serpent near him to bite him, contrad. to נשיך to set on. Ib. 78<sup>a</sup>; B. Kam. 23<sup>b</sup>, v. נבש. Y. Yeb. VIII, 9<sup>b</sup> top [read:] נשיך וקוצץ he gets ants and makes them bite (the open wound) and cuts their bodies off (and so the gap is filled), v. Bab. ib. 76<sup>a</sup>.—Trnsf. *to paste or press together*. Y. Hall. III, 59<sup>c</sup> top, v. supra. Ib. ארבע נשיך he takes four lumps of dough which joined contain four fourths of a Kab and presses them together into one lump; a. e.—2) *to pay interest*. B. Mets. 70<sup>b</sup> (ref. to Deut. XXIII, 21) נשיך לא נשיך what is meant by *tashshikh*? Does it not mean thou mayest (or must) take interest? No, it means, thou mayest (or must) pay him interest.

**נָשַׁךְ** m. (b. h.; preced.) [*bite*, trnsf., cmp. נשכה] *usury, interest*. B. Mets. V, 1 איהו נ' המלוה וכ' what is *neshekh*? If one loans a Sela stipulating the debt at five Denars, contrad. to נשיך. Ib. 60<sup>b</sup> וכ' נשיך in this case it is *neshekh*, for he bites (injures the debtor) by receiving what he had not given him; a. fr.

**נְשִׁכְנִית** f. (preced.) *an animal wont to bite, biter*. Tosef. B. Bath. IV, 6; B. Mets. 80<sup>a</sup>.

**נָשַׁל** (b. h.; cmp. נָשַׁה) 1) *to strike off, chip*. Tosef. Macc. II, 6 חביול מן העץ חמבוקע if the iron (axe) chipped a piece off the wood which was to be split (and the chip struck a person dead); v. נשיקה. — 2) *to slip off, fall off*. Lev. R. s. 22 נשלו איבריו his limbs fell off (by decay; Gen.

R. s. 10 נָשַׁרָה; Koh. R. to V, 8 נִשְׁרִין, נִשְׁרִין, ch.). Macc. 7<sup>b</sup> וְנִשְׁלַל קְרִינָן, v. infra.

*Pi.* נִשְׁלַל *to strike off, to cause chips to fly off.* Ib. וְנִשְׁלַל חֲרִיב *v'nashal* (Deut. XIX, 5) may be read *v'nishshel* (*Pi.*) and the iron chips off a part of the wood &c., v. supra; the traditional reading is *v'nashal*, and the iron slips out of the helve (v. אָם).

*Nif.* נִשְׁלַל *to fall off, decay.* Lev. R. s. 37, end וְנִשְׁלַל לִמְבַּח אַבְרָהָם לִמְבַּח אַבְרָהָם limb after limb fell off his body and was buried each in a different place; ib. אַבְרָהָם אַבְרָהָם; Koh. R. to X, 15; Gen. R. s. 60. Num. R. s. 9 וְנִשְׁלַל בְּשָׂרָהּ נִשְׁלַל her flesh (limbs) shall fall off; a. e.

*Hif.* נִשְׁלַל *to let fall, drop.* Bets. V, 1 וְנִשְׁלַל פֵּירוֹת רֹבֵךְ you may let down fruit (that was spread on the roof) through the aperture &c.; (versions ib. 35<sup>b</sup>: מְשַׁלֵּי, מְשַׁלֵּי, מְשַׁלֵּי).

\*נִשְׁלַל ch., *Af.* נִשְׁלַל *to send off.* Targ. Y. Deut. XXIV, 1 ed. pr. (oth. ed. וְנִשְׁלַל; h. text וְנִשְׁלַח).

נָשַׁם (b. h.; cmp. נָשַׁם) *to breathe.* Gen. R. s. 14 end, v. נָשַׁם.

נָשַׁם ch. same.

*Ithpe.* אֶתְנַשֵּׁם, אֶתְנַשֵּׁם, *Ithpa.* אֶתְנַשֵּׁם 1) *to take breath, to rest.* Pesik. B'shall, p. 93<sup>a</sup> וְנִשְׁמָה אֶתְנַשֵּׁם וְנִשְׁמָה wouldst thou rest a while?—2) *to recover, get well.* Y. Sabb. XIV, 14<sup>d</sup> bot.; Y. Ab. Zar. II, 40<sup>d</sup> וְנִשְׁמָה he whispered ..., and the person recovered, v. נִשְׁמָה. Lam. R. to II, 11 וְנִשְׁמָה use my eye-paint, and thou shalt get well. Y. Kil. IX, 32<sup>b</sup> bot. אֶתְנַשֵּׁם it (the tooth) was cured; Y. Keth. XII, 35<sup>a</sup> bot.; Gen. R. s. 33 אֶתְנַשֵּׁם (some ed. אֶתְנַשֵּׁם I feel better). Lev. R. s. 9 וְנִשְׁמָה spit in my face seven times, and I shall be cured.

*Ittafel.* אֶתְנַשֵּׁם *to breathe, to give signs of life.* Sabb. 134<sup>a</sup> מְנַשֵּׁם מְנַשֵּׁם Rashi a. Ms. O. (ed. מְנַשֵּׁם מְנַשֵּׁם; Rashi Ms. מְנַשֵּׁם, v. Rabb. D. S. a. l. note 40; Ms. M. מְנַשֵּׁם) an infant which gives no signs of life.

נָשַׁם m. (cmp. נִשְׁמָה III) *neshem*, a medicine which produces depilation. Neg. X, 10 וְנִשְׁמָה if one ate n. or smeared n.; Sifra Thazr., Neg., Par. 5, ch. X.

נָשַׁם m. (נִשְׁמָה) *breath, respiration.*—*Pl.* נִשְׁמָה. Succ. 26<sup>b</sup>; Yalk. Prov. 938 וְנִשְׁמָה sixty respirations.—*f.* נִשְׁמָה, v. נִשְׁמָה.

נָשַׁם f. (b. h.; preced.) *breath, spirit, soul.* Gen. R. s. 14, end, v. נִשְׁמָה. Snh. 52<sup>a</sup>, a. e. וְנִשְׁמָה burning of the breath of life while the body remains intact. Y. Gitt. VII, beg. 48<sup>c</sup> וְנִשְׁמָה under the presumption that he is still alive. Y. B. Kam. VII, end, 6<sup>a</sup> וְנִשְׁמָה a part of an animal's body the removal of which results in death; a. fr.—*Pl.* נִשְׁמָה. Yeb. 62<sup>a</sup>, a. e., v. נִשְׁמָה II. Sabb. 152<sup>b</sup> נִשְׁמָה (not נִשְׁמָה) the souls of the righteous; a. fr.

נָשַׁם, נִשְׁמָה ch. same. Targ. Deut. XX, 16; a. fr.—*Pl.* נִשְׁמָה. Targ. Is. LVII, 16; a. e.

נָשַׁף (b. h.; cmp. נָשַׁף) *to blow, breathe.* Num. R. s. 20

וְנִשְׁמָה וְנִשְׁמָה could not the angel have blown at him, and he (Balaam) would have given up his spirit?; Tanh. Bal. 8. Yalk. Cant. 986 וְנִשְׁמָה ... וְנִשְׁמָה and a serpent blew (hissed) at it (the dove); a. e.—נִשְׁמָה (or נִשְׁמָה) *to make the leaven swell, to stir up passion, hatred.* Esth. R. introd. (ref. to Am. V, 19) the serpent, that is Haman who stirred up passion like the serpent (Gen. III, 13); Lev. R. s. 13 וְנִשְׁמָה כְּנֹחַשׁ (not נִשְׁמָה); ib. s. 15 end וְנִשְׁמָה כְּנֹחַשׁ (insert נִשְׁמָה); Gen. R. s. 16 וְנִשְׁמָה שֶׁן כְּנֹחַשׁ (fr. נִשְׁמָה); Yalk. ib. 22 וְנִשְׁמָה (corr. acc.).—[*Nif.* נִשְׁמָה, נִשְׁמָה, v. נִשְׁמָה II.]

נָשַׁף I ch. same. Ber. 3<sup>b</sup> (expl. נִשְׁמָה) וְנִשְׁמָה the night blows (expires), and the day comes in; the day blows, and night sets in (Rashi: *retires*), v. נִשְׁמָה, נִשְׁמָה.

*Ithpe.* אֶתְנַשֵּׁם *to be covered with breath, to become dim.* Men. 50<sup>b</sup> אֶתְנַשֵּׁם לֶחֶם (Ar. אֶתְנַשֵּׁם, Var. אֶתְנַשֵּׁם; some ed. Ar. אֶתְנַשֵּׁם) the bread loses its glistening surface (when it gets stale).

נָשַׁף II (cmp. נָשַׁף I ch.) *to slip, glide, move.* Meg. 3<sup>a</sup> וְנִשְׁמָה לִינִשְׁמָה let him move (Rashi: *skip*) from his place four cubits.

*Ittaf.* אֶתְנַשֵּׁם *to be made to slip.* B. Mets. 23<sup>a</sup> מִיִּנְשֵׁם אֶתְנַשֵּׁם it slips from its place (by people's stepping against it).

נָשַׁף m. (b. h.; נִשְׁמָה) [*zephyr*,] *early morning; sunset.* Keth. 111<sup>b</sup> קָרַמְרִי בֹי (fr. Ps. CXLIX, 147) I got up early in the morning. Ber. 3<sup>b</sup> (ref. to Ps. I. c.) וְנִשְׁמָה אֶתְנַשֵּׁם how do we know that *neshef* means evening? (Answ. ref. to Prov. VII, 9). Ib. וְנִשְׁמָה אֶתְנַשֵּׁם does *neshef* mean evening? does it not mean morning?—Lam. R. introd. (R. Joh. 2) הָרִי הַזֶּה the mountains of darkness. Lev. R. s. 23 וְנִשְׁמָה אֶתְנַשֵּׁם when will the dusk come, when the evening?; a. e.

נָשַׁם, נִשְׁמָה ch. same. Targ. Job III, 8. Ib. XXIV, 15 (ed. Wil. נִשְׁמָה).—*Pl.* נִשְׁמָה. Ber. 3<sup>b</sup> וְנִשְׁמָה there are two *neshef*, the night expires &c., v. נִשְׁמָה.

נָשַׁק (b. h.; cmp. נָשַׁק) 1) *to touch closely; to kiss.* Y. Yeb. XV, 14<sup>d</sup> (ref. to נִשְׁק, Ps. CXL, 8) וְנִשְׁמָה when the summer kisses the autumn (at the change of seasons, when disease is rife). Ib. וְנִשְׁמָה וְנִשְׁמָה when the two worlds touch each other (the moment of death). Gen. R. s. 90, beg. (ref. to Gen. XII, 40) וְנִשְׁמָה none shall kiss me (the kiss of homage) but thou. Ber. 8<sup>b</sup>, a. e. וְנִשְׁמָה אֶתְנַשֵּׁם when they (the Medians) kiss, they do so only on the hand. Yalk. Gen. 159 וְנִשְׁמָה ברבר שְׁחִיָּה נִשְׁמָה על עֶרְפוֹ with a thing which one puts close to one's neck, that is the bow; a. fr.—*Part. pass.* נִשְׁמָה (cmp. נִשְׁמָה fr. נִשְׁמָה) *kissing.* Sot. 42<sup>b</sup> (ref. to Ruth I, 14) וְנִשְׁמָה ... הִרְבּוּקָה let the children of her that kissed (and parted) come and fall into the hands of the children of her who clung (to Naomi); Yalk. Sam. 156 הִרְבּוּקָה ... הִרְבּוּקָה. —2) (denom. of נִשְׁמָה) *to arm, equip.* Cant. R. to I, 2 (expl. נִשְׁמָה, ib.) וְנִשְׁמָה may he arm me (ref. to I Chr. XII, 2), may he purify me (v. infra), may he attach me (ref. to Ezek. III, 13).

*Pi.* נִשְׁמָה 1) *to kiss.* Snh. VII, 6 וְנִשְׁמָה he who kisses (an idol); a. fr.—2) *to arm, equip.* Part. pass. נִשְׁמָה; f. נִשְׁמָה.

אם עסקת... ששפתיך. Cant. R. l. c. מְנַשְׁקוֹתָ, *pl.* מְנַשְׁקוֹתָ, *pl.* Cant. R. l. c. if thou studieth the words of the Law so that thy lips be equipped (ready for contest), all shall kiss thee &c.

*Hif.* הִשְׁקִי 1) *to bring in close contact, to close* (lips). Y. Ab. Zar. II, 41<sup>d</sup> top יש רבירים שמשקין וכו' there are things on which you must seal your mouth (v. הִשְׁקִי).—2) (Levitical law) *to restore a liquid to cleanness by contact or levelling with a clean well*. Mikv. VI, 8 ומושכי... מביא he takes a pipe... and draws (the water from the clean pond) and makes it touch the surface of the unclean pond; Tosef. ib. V, 5. Cant. R. l. o. (expl. יִשְׁקֵנִי, may He cleanse me, v. supra) וכ' כְּאֵדָם שְׂוִיָּא מְשִׁיק וכו' as one brings in contact or levels &c., v. גָּבֵא. Bets. II, 3 רשוין שמשקין וכו' and they agree that you may (on the Holy Day) dip a vessel with an unclean liquid into a well so that the two surfaces are on a level, v. הִשְׁקִיָּה. Hull. 26<sup>a</sup> sq. עד שלא חזמוין משיקין וכו' before it is sour, you may cleanse it by levelling &c.; a. e.

נִשְׁקִי, נִשְׁקִי ch. same. Targ. Gen. XXIX, 11; 13 (O. ed. Vien. נִשְׁקִי *Pa.*). Targ. Prov. XXIV, 26 נִשְׁקוּ וכו' let them close the lips of &c. Targ. Job XXXI, 27; a. fr.—M. Kat. 25<sup>b</sup> נִשְׁקִי, v. גָּבֵא. I. B. Bath. 74<sup>a</sup> וכו' ארעא וכו' where earth and heaven meet. Y. Maas. Sh. IV, 55<sup>b</sup> bot. חזמוין נִשְׁקִי. I saw in my dream one of my eyes touch the other. Gitt. 57<sup>b</sup> bot. וכו' יִנְשְׁקִיהּ פורעא that I may kiss him a little (before he is put to death); a. fr.

*Pa.* נִשְׁקִי, נִשְׁקִי same. Targ. O. Gen. XXXI, 28; a. e.

נֶשֶׁק m. (b. h.; preced.) [*hostile meeting*, comp. נָגַג, *going to war*; כֶּלִי (or sub. כֶּלִי) *weapon, armor*. Y. Yeb. XV, 14<sup>d</sup> (ref. to Ps. OXL, 8) נֶשֶׁקוֹ של גוג the day of war against Gog (v. וַיִּנְגֵּן); Yalk. Ps. 888.

נֶשֶׁקִי f. (preced. wds.) *kiss* (of the foot), a form of *taking possession of a slave*. Gitt. 43<sup>b</sup> נֶשֶׁקִי... נֶשֶׁקִי what is meant by the gentile's doing to the slave his *nomos* (v. גִּימִיּוֹס)? (Answer.) כִּי. Ib. שדה ברת כִּי חוּא can a field be taken possession of by *nashki*?—[Ar. *armor*, Rashi *seal*, suspended from the slave's neck].

נֶשֶׁר (comp. נָשַׁל) *to drop, fall off*. Peah VII, 3 איוורו וכו' by *pereṭ* (Lev. XIX, 10) is understood that which drops on cutting grapes. Bets. 2<sup>b</sup> פירות הנושרין fruit which drops from the tree (on the Holy Day). Y. ib. I, beg. 60<sup>a</sup> וכו' נֶשֶׁר where it is doubtful whether they fell off to-day (on the Holy-Day) &c. Gen. R. s. 10, v. נָשַׁל; a. fr.—Sabb. XXII, 4 (146<sup>b</sup>) מִי שְׁנֵשְׁרוּ כְּלֵיו בְּדֶרֶךְ (146<sup>b</sup>) if one's garments (cloak) fell into a puddle on the road.

*Hif.* הִנְשִׁיר (הִנְשִׁיר) 1) *to let fall, drop*. Ib. 67<sup>a</sup> אילן שמשיר a tree that drops its fruit prematurely. Naz. VI, 3 because it causes falling out of the hair. Y. Peah VIII, 20<sup>a</sup> bot. מְשִׁיר (not מְשִׁיר), v. מְקַבֵּא. Midr. Till. to Ps. XIV הִנְשִׁיר עריר the Lord will cause him to drop, v. גִּזְבֵּלָה. Keth. 6<sup>b</sup> שמשיר צרורות although (by walking through the breach) he causes pebbles to break loose; Y. Ber. II, 5<sup>b</sup> top מְשִׁיר צרורות even if the wall is so brittle as to drop &c.; a. fr.—Bets. 35<sup>b</sup>

מְשִׁירִין (prob. to be read: מְשִׁירִין as versions of מְשִׁירִין, v. מְשִׁירִין).—Esth. R. to I, 14 מְשִׁירִין, v. מְשִׁירִין II. *Pi.* נֶשֶׁר 1) *to drop, let drop*, v. supra.—2) (comp. Assy. *našāru*, Del. Assy. Handw., p. 487) *to tear, lacerate*. Ab. Zar. 11<sup>a</sup> sq. חֲמִשָּׁר פְּרִסְוִרָה וכו' what mutilation of an animal's feet does not affect its vitality (v. מְשִׁירָה)? Cutting the tendons of its hoofs beneath the ankle; ib. 13<sup>a</sup>. Pesik. R. s. 31 מְשִׁירִים בשערי they pluck his hair.

נֶשֶׁר I ch. same, 1) *to fall off*. Koh. R. to V, 8 נֶשֶׁרִין, v. נָשַׁל.—2) *to lacerate*. Ber. 8<sup>a</sup> [a gloss, v. Ar. ed. Koh. s. v. נֶשֶׁר 4] נֶשֶׁרָא דלאחורי נֶשֶׁרָא (Ar. נֶשֶׁר) which tears backwards (when you attempt to pull it out), v. הִנְשִׁירָא I. *Af.* נֶשֶׁרָא *to cause to fall off, drop*. Targ. I Chr. V, 23, v. סָרִי II.

נֶשֶׁר I or נֶשֶׁר m. (preced.) *dropping, dropped fruit*. Succ. I, 3 מְפִנֵי דג' to intercept the droppings (from the branches covering the Succah). Pes. 56<sup>a</sup> לְעִנְיָם לְהַאכִיל לְהַאכִיל לְהַאכִיל to give the poor an opportunity to eat of the fallen fruit (on Sabbaths &c.) in years of famine; Men. 71<sup>a</sup>; a. fr.—*Pl.* נֶשֶׁרִין, נֶשֶׁרִין. Tosef. Pes. II (III), 19. Y. Bets. I, bg. 60<sup>a</sup>; a. e.

נֶשֶׁר II m. (v. נֶשֶׁר *Pi.*) *eagle*. Hag. 13<sup>b</sup> מלך שבעופות the king of birds is the eagle. Hull. 60<sup>b</sup> sq. (ref. to Lev. XI, 13) לְמֶה כִּי וכו' the text specifies the eagle to intimate, as the eagle has no additional toe . . . , so all birds like him are unclean. Y. Peah I, 15<sup>d</sup> top שְׂוִיָּא רחמן the eagle who is kind (to his young ones); Yalk. Prov. 963. Mekh. Yithro, Bahod., s. 2; a. fr.—Snh. 12<sup>a</sup> (in a secret letter) ורפשו and the eagle (Roman) caught them (the messengers, v. נֶצַר).—*Pl.* נֶשֶׁרִים. Ib. 92<sup>b</sup> עושה כנפים כנפים כנפים he shall give them (the righteous) wings like those of the eagles, and they shall soar &c.; a. e.

נֶשֶׁר II, נֶשֶׁרָא, נֶשֶׁרָא 1) same. Targ. Lev. XI, 13; a. fr.—*Pl.* נֶשֶׁרִין, נֶשֶׁרִין, נֶשֶׁרִין. Targ. Ex. XIX, 4. Targ. II Sam. I, 23.—Eruh. 53<sup>b</sup>, v. נֶשֶׁרָא I.—2) *Nishra*, name of an Arabian deity (Sabaeen: *Nasr*). Ab. Zar. 11<sup>b</sup>.—[נֶשֶׁרָא, Ber. 8<sup>a</sup>, v. נֶשֶׁר I.]—pr. n. pl., v. ch.

נֶשֶׁרָא, v. נֶשֶׁרָא.

נֶשֶׁת, v. מְנַשְׁתָּה, מְנַשְׁתָּה, Sabb. 134<sup>a</sup>.

נֶשֶׁתִּיק, v. נֶשֶׁתִּיק.

נֶשֶׁתִּים, v. נֶשֶׁתִּים.

נֶשֶׁתִּין (v. נֶשֶׁתִּין) *to urinate*. Sabb. 134<sup>a</sup> מְנַשְׁתִּין Ms. M., v. נֶשֶׁתִּין.

נֶשֶׁתִּיק, נֶשֶׁתִּיק m. (נֶשֶׁתִּיק, comp. אִנְשָׁרָם, fr. אִנְשָׁרָם) *attachment*, a contrivance to prevent the handle of a coal-pan from getting too hot. Tosef. Yoma III (II), 3 לא בכול יום לא on any other day the priest's coal-pan had no damper &c.; Yoma 44<sup>b</sup> נֶשֶׁתִּיק (Ms. M. נֶשֶׁתִּיק; Rashi: 'a rattling ring'); Y. ib. IV, 41<sup>d</sup> top נֶשֶׁתִּיק. Koh. R. to I, 5 [read:] מְנַשְׁתִּיק or מְנַשְׁתִּיק (v. מְנַשְׁתִּיק).

**נחב** = נשב = *to blow*. Targ. Ps. CXXIX, 6 (ed. Wil. נחב). Ib. CIII, 16 (ed. Wil. נחב, some ed. נחב, corr. acc.).

*Pa.* same. Targ. Y. I Deut. XXXII, 2 (ed. Vien. *Itpe.*). Targ. Y. Gen. I, 2 (ed. Vien. *Itpe.*).

*Af.* *to cause to blow*. Targ. Ps. CXLVII, 18 (Ms. *Pa.*). *Itpe.* *to be blown*, v. supra.—[Targ. Y. Gen. XII, 10, לאחורבא, read: לאחורבא, v. יחב.]

**נחבא**, v. נחבא.

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**נחבא**, v. נחבא.

**נחב**, *Pi.* *נחב* (sec. verb of *נחב*, v. Kidd. 25<sup>a</sup>) 1) (neut. verb) *to squirt, fly off*. Kidd. 25<sup>a</sup> מנחב ונתנה הוא... דירי (perh. *Nif.*) if a person (priest) was sprinkling for purification, and the sprinkling flew upon his (the unclean person's) mouth. Y. Yoma III, 41<sup>a</sup> top, a. e. מנחבין, v. נחבין. B. Kam. II, 1 מנחבין... מנחבין if stones flew off from under the animal's feet; a. e.—2) (act. verb) *to cause to fly off*. Ib. 19<sup>a</sup> מנחבין אתם כן מנחבין where the animal cannot help making stones fly off. Nidd. 61<sup>a</sup> ונתנה בקריותם they chopped with their axes.

*Hif.* *נחב* (b. h. *נחב*) *to cause to fly off, to chop off; to squirt*. B. Kam. l. c. נחב ונתנה הוא... דירי she kicked and made stones fly off and thus did damage. Ib. 17<sup>b</sup>. Snh. 102<sup>a</sup> נחבין כשני מקלות שמחזין זה את זה like two sticks which splinter one another. Sabb. 62<sup>b</sup> נחבין עליהם and caused the balsam to squirt at them; a. fr.—Esp. (with ראש) *to decapitate*. Snh. VII, 3 נחבין אתו דירי they decapitated him with a sword. Y. Ber. IX, 13<sup>a</sup> נחבין אתו דירי he sentenced him to decapitation; Cant. R. to VII, 5; a. fr.—Transf. *to separate syllables or words distinctly, to articulate (sybillants)*. Y. Ber. II, 4<sup>d</sup> נחבין לך דירי you must articulate *tiz-k'ru* (emphasizing the *zayin*, Num. XV, 40). Ib. נחבין לך דירי you must articulate *has-do* (so as not to make it sound *hasto* or *hazdo*).—[Gitt. 70<sup>a</sup> נחבין גופו דירי scatter the strength &c.; En Yaäk. מארשין.]

*Hof.* *נחב* *to be made to fly off, be cut off*. Hull. 27<sup>a</sup>. Gen. R. s. 9, end נחב ראשו בטיק his head shall be cut off with a sword.

*Nif.* *נחב* *to fly off; to splash*. Cant. R. l. c. נחב ונתנה הוא... דירי the sword flew off the neck of Moses and struck &c. Nidd. 13<sup>a</sup> נחבין, v. נחבין. Tosef. Macc. II, 1 נחבין if a chip flew off &c., v. נחבין. —Hull. VI, 6 נחבין the blood which splashes forth at slaughtering; ib. 88<sup>a</sup> נחבין. Zeb. XI, 3; a. fr.

**נחב** oh, same, *to gush forth, splash*. Targ. O. Deut. I, 44 נחבין (ed. Vien. נחבין, of bees). Targ. Job III, 23 (h. text נחבין).—Sot. 48<sup>b</sup> (quot. fr. Targ. O. Deut. I. c.).

*Af.* *נחב* (with רישא) *to decapitate*. Targ. I Chr. X, 9 (h. text נחב).

*Pa.* *נחב* *to cause to fly off*. B. Kam. 19<sup>a</sup> נחבין צירוריה v. preced.

**נחבא** pr. n. m. *Nithza*. Snh. 74<sup>a</sup> נחבא בית בעליה בית נחבא

they voted and passed a law in the upper chamber of the house of N.; Y. ib. III, 21<sup>b</sup> top; Yalk. Deut. 838; Y. Shebi. IV, 35<sup>a</sup> bot. לבחור. Kidd. 40<sup>b</sup>; (Sifré Deut. 41 עירור).

**נחבא** (prob. to be read נחבא) pr. n. m. Erub. 59<sup>a</sup> (Ms. M. נחבא; v. Rabb. D. S. a. l. note; Ar. נחבא, prob. for נחבא).

**נחב** (b. h.), *Pl.* *נחב* 1) *to sever, dissect*. Zeb. 85<sup>a</sup> נחב ונתנה הוא... דירי he must flay and dissect it in its place (where he slaughtered it). Hull. 28<sup>b</sup> נחב ונתנה הוא... דירי (not since he cuts it into parts; a. fr.—2) *to distraint, take by force*, esp. *to seize* by waiting for the debtor to come out of the house with an object, opp. to משבין, to enter and seize. B. Mets. 113<sup>a</sup> נחב ונתנה הוא... דירי read in the Mishnah (IX, 13), he must not seize his goods outside of his house except through the court messenger.

**נחב** ch., *Pa.* *נחב* same, 1) as preced. 2. B. Mets. 113<sup>a</sup> נחב ונתנה הוא... דירי the court messenger may distraint out side of the house, but enter and seize he dare not?—2) *to tear, pull*. Bets. 10<sup>b</sup> נחבין מחדרי מחדרי (not נחבין; Ms. M. pigeons might pull against each other (and tear the bands); Gitt. 51<sup>a</sup>.

**נחב** m. (b. h.; preced.) *piece*.—*Pl.* *נחבין*. Sifra Vayikra, N'dab., Par. 4, ch. V (ref. to Lev. I, 6) נחבין ונתנה הוא... דירי you might think, he may cut its parts into their parts again; Hull. 11<sup>a</sup> נחבין לך but he must not cut &c.; a. e.

**נחב** m. (b. h.) *highway, road*. Keth. 8<sup>b</sup> נחב ונתנה הוא... דירי such is the road (the course of events) from the days of creation. Ex. R. s. 30 נחב ונתנה הוא... דירי the Torah says, what road do I follow?; a. e.—*Pl.* *נחבא*. Ib.

**נחבא** f. ch. same. Targ. Prov. I, 15 Ms. (ed. נחבא).

**נחב** m. (נחב I; cmp. נחב) *cast, firm*. Targ. Job XLI, 16 Ms. (ed. נחב).

**נחב** m. (b. h.; נחב) [*donated, dedicated to the Temple service*], *Nathin*, a descendant of the Gibeonites (Josh. IX, 27). Macc. III, 1; a. fr.—*Pl.* *נחבין*, נחבין, נחבין. Yeb. 78<sup>b</sup> נחבין ונתנה הוא... דירי as to N'thinim, David decreed concerning them (their exclusion from the Israelitish community with regard to intermarriages). Ib. VIII, 3 נחבין ונתנה הוא... דירי bastards and N'thinim are forbidden (for intermarriage). Tosef. Kidd. V, 4; a. fr.—*Fem.* *נחבין*. Macc. l. c.; a. e.

**נחבא** ch. same.—*Pl.* *נחבא*. Targ. I Chr. IX, 2.—Kidd. 70<sup>b</sup> (play on נחבא) נחבא Rashi (ed. נחבא) village of N'thinim.

**נחבא** I, v. נחבא.

**נחבא** II pr. n. m. *N'thinah*, father of Dama, (v. נחבא). Kidd. 81<sup>a</sup>; Y. ib. I, 61<sup>b</sup> top; a. e.

**נחבא** III f. (נחב) 1) *donation*. Pes. 21<sup>b</sup>, a. e. (ref. to Deut. XIV, 21) נחבא לך but I would from this I would

conclude that it is permitted to give it to the sojourner as a gift &c., *contrad.* to *מכירה*; a. fr.—2) *delivery*. B. Mets. 19<sup>a</sup> *נ' עד שעה נ'* up to the time of the delivery (of the letter of divorce). Y. Hag. II, 77<sup>b</sup> bot.; Cant. R. to I, 10 *בְּהִירְתָּן מִסִּינֵי*, v. *שָׁמָּה*; a. fr.—3) *putting on*, opp. *הִלְבִּישָׁה* taking off. Y. Ber. III, beg. 5<sup>d</sup> *בְּנֵי הַלְבָּשָׁה* the practice is in accordance with . . . as regards putting on (the shoes by mourners); Y. M. Kat. III, 82<sup>b</sup>; Gen. R. s. 100.

**נְתִינִיּוֹת** f. (נְתִינִי) *the legal status of the Nethinim; the class of N'thinim*. Tosef. Kidd. V, 4 'I shall cleanse you' (Ez. XXXVI, 25) אֶפְרַיִם מִן הַנְּתִינִיּוֹת even from the class of *n'thinim* (i. e. they shall be restored to full Jewish citizenship). Ib. 2 they shall be restored to full Jewish citizenship). Ib. 2 אֶפְרַיִם בֵּית לֹא מִשְׁתָּם יִבְרָא a family which is not suspected of intermarriage with N'thinim; Keth. 14<sup>a</sup>. Ib.<sup>b</sup>; a. e.

**נְתִינִי** m. (preced.) *one belonging to the class of N'thinim*.  
Kidd. IV, 1; Tosef. ib. V, 1; v. **נְתִינִי**.

**נִרְצָה** f. (נָרַץ) *cutting out, breaking up*. Sifra Sh'mini, Par. 8, ch. X נִרְצָה אֵת שֵׁשׁ לוֹ נִרְצָה that which can be broken up (brick-work &c.). Y. Sabb. IX, 11<sup>d</sup> top מִבְרֵית הַמִּנְחֹגֶה נִרְצָה the breaking up of idolatrous structures (Deut. XII, 3) is analogous to the breaking up of leprous buildings (Lev. XIV, 45). Y. Orl. III, 63<sup>b</sup> bot. נִרְצָה for the term נָרַץ is used for idolatry and for levitical purity (Lev. XI, 35). Tosef. Neg. VI, 10, contrad. הֵרִיצָה the removal of one affected stone. Mekh. B'shall., Shir., s. 10 נִרְצָה נִשְׁפָּדָה נִרְצָה a putting up not to be followed by a tearing down. Y. Orl. I, 60<sup>d</sup> bot., v. נִפְרִיצָה. Y. Ab. Zar. IV, 44<sup>a</sup>; a. fr.

**נִתְקַת** f. (נִתְקַת) 1) *breaking loose*. Pesik. Shubb., p. 163<sup>a</sup> (ref. to אֲחֻזָּתוֹ, Jer. XXII, 24) מִמְּקוֹם נִתְקַתוֹ הוּא חֻזְקוֹ from where he will be torn away will arise his regeneration (through repentance); Cant. R. to VIII, 6 מִמְּקוֹם שֶׁנִּתְקַתָּהּ מִמְּקוֹם שֶׁנִּתְקַתָּהּ; Yalk. Jer. 303.—2) *forcing a door open*. Y. Shh. VII, 25<sup>d</sup> (in Chald. dict.) בִּנְיָן (דָּר) בִּנְיָן struck him by opening the door forcibly; v. מִתְקַתָּהּ.

**נָחַץ** (b. h.; cmp. נָחַץ, נָחַץ) *to cut, reduce, smelt.* [Tosef. Shebi. III, 19 לְנָחֵץ, לְנָחֵץ Var. ed. Zuck., v. נָחַץ.]

*Nif.* נִימָךְ to be smelted, reduced to slags. Zeb. XII, 6  
 לֹא הָבֵשׁ if the flesh in the fire is burned to hard lumps;  
 ib. 106<sup>a</sup>, contrad. to נִשְׁעָר אֶפֶר; v. תְּרִיבָה.

*Hif.* הִתְחַיֵּךְ *to smelt, cast, pour*. Ex. R. s. 15 ... כֹּהֵן הָאֱלֹהִים הִתְחַיֵּךְ וְכֶסֶד הָאֱלֹהִים הִתְחַיֵּךְ the idols of silver ..., he caused to melt and be shapeless as before they were cast. Y. Sabb. X, 10<sup>b</sup> bot. אֲמַר הַמַּזְחִיק אֶת הַשֶּׁמֶן הַזֶּה הוּא הַמַּזְחִיק אֶת הַשֶּׁמֶן הַזֶּה he who casts lead (on the Sabbath). Naz. 50<sup>b</sup> וְהַמַּזְחִיק וְהַמַּזְחִיק וְהַמַּזְחִיק (the fat); Tosef. Ohol. IV, 3 וְהַמַּזְחִיק וְהַמַּזְחִיק (corr. acc.); Y. Naz. VII, 56<sup>b</sup> bot. Y. Ab. Zar. III, 49<sup>b</sup>; ib. IV, 44<sup>b</sup> top לֵצִיר הַמַּזְחִיק he who casts a cup for an idol.—[Pesik. R. s. 31 מַנְחִיף אֶת הַשֶּׁמֶן, read: מַנְחִיף אֶת הַשֶּׁמֶן; v. ed. Fr. note 49.]

*Hof.* חֹף *to be molten; to be reduced to slags.* Meil. II, 8 (9<sup>a</sup>) עַד שֶׁיִּשְׂרָף הַבָּשָׂר (Talm. ed. שִׁירָף, corr. acc.) until the flesh is charred in small lumps; Zeb. 35<sup>b</sup>; 104<sup>b</sup>.—Part. מִחֹף. Sabb. 21<sup>a</sup>, a. fr. חֹלֵב מִזֵּי אֵר (ed. מִחֹף, v. חֹרֵף) molten fat.

**יָהַד** I ch. same; *Af.* **יָהַד** to melt, cast, pour. Targ. Job X, 10 Ms. (ed. סנן). Targ. Ex. XXV, 12; a. fr.—Part.

pass. מַחֲזִיק. Targ. II Chr. IV, 2, sq.—Midr. Till. to Ps. II, 6 (expl. אֶת־יְהוָה ib.) אֶת־יְהוָה I cast him (made him strong, comp. יָצַק Hof.); Yalk. ib. 620.

*Pa.* נִתְּנָה same. Targ. II Chr. XXXII, 21.

\***נָחַץ** II (v. P. Sm. 2480; cmp. **נָחַץ** Pi. 2) to *distrain, fine*. Targ. Prov. XVII, 26 (h. text **נָחַץ**).

\*נָתַן (v. P.Sm. 2480)=נָתַן to give answer, teach. Targ. Prov. XXVI, 4; 7.

**נָתַן** (b. h.) pr. n. m. *Nathan*, 1) the prophet. Koh. R. to IV, 12. Midr. Till. to Ps. LI; a. fr.—2) N. the Babylonian, a Tannai. Ber. IX, 5. Tosef. Yeb. VIII, 4. B. Bath. 73<sup>a</sup>; a. fr.—3) name of several Amoraim. Y. Erub. VI, 23<sup>c</sup> bot., v. **נִרְיָא**; a. e.—Y. M. Kat. III, 82<sup>a</sup> **אֲבָא בִּרְנָתָא**—Y. Ter. VII, 44<sup>c</sup> **בִּרְנָתָא דִּישַׁעִיָּא**—Y. Ber. IV, 7<sup>b</sup> **בִּרְנָתָא דִּישַׁעִיָּא**; a. fr.—4) N. d'Tsutsitha, a penitent. Sabb. 56<sup>b</sup>.—**נָתַן** II.

**נָתַן** (b. h.) *to give; to place, put.* Gitt. I, 6 **נָתַן** גַּט ו' *give ye this letter of divorce to my wife.* Ib. **נָתַן** גַּט ו' *give ye &c.* Ib. **נָתַן** לֹא אַחֲרֵי מֵיתוֹ *they must not deliver it after the man's death; a. v. fr.—נָתַן, נָשָׂא, v. נָשָׂא, (to put an eye upon) to intend.* B. Mets. 19<sup>a</sup>, a. e. **נָתַן** עֵינָיו לְהִרְשָׁה *as soon as he has resolved to divorce her; a. fr.—נָתַן עֵינָיו בּוּ* (to have an eye on) *to desire, think of.* Ned. XI, 12 **נָתַן** אִשָּׁה לְאִישׁ אֲשֶׁר נִשְׁתַּחֲוֶה לְפָנָיו *lest the woman have a liking for another man.* Ib. 20<sup>b</sup> **נָתַן** עֵינָיו לְאִשָּׁה *lest I think of another woman.* Ib. **נָתַן** אֶל יִשְׂרָאֵל *one must not drink of one cup (have connection with one woman) and think of another; a. fr.—Esp.—נָתַן עֵינָיו בּוּ* *to cast an angry eye at, to hurt by an angry look.* Ber. 58<sup>a</sup> **נָתַן עֵינָיו בּוּ** *he cast an eye at him and he was changed into &c.,* v. **נָתַן**; Sabb. 34<sup>a</sup>; a. e.—Y. Ber. III, beg. 5<sup>d</sup>, a. fr. **נָתַן תְּפִלִּין** *puts on T'fillin.* v. **נָתַן**, גַּט *טעם, v. טעם.* **נָתַן** הַחֲלוּטָה *the conclusion ad majus gives it, it is a legitimate conclusion.* Bekh. 59<sup>b</sup>, a. fr. Ib. **נָתַן** הַחֲלוּטָה *(on the contrary,) it is thus we should argue.—Gen. R. s. 33 וְהָיָה נִתְּנָה וְהָיָה נִתְּנָה* *it stands to reason.—Esp. i (sub. ר' ר' ט) to put blood on the altar, sprinkle, smear.* Zeb. VIII, 4; a. fr.—[Tosef. Neg. VI, 10 **נָתַן**, v. **נָתַן**.]

*Nif.* *נִתְּנָה to be given, put &c.; to be intended.* Ned. 38<sup>a</sup> וְכִּי הָיָה לֹא נִתְּנָה חֻרְרָה אֶלָּא לְמֹשֶׁה the Law was given only to Moses and his descendants. Ib. וְכֻלָּם נִתְּנָה וְכֻלָּם and all those (gates of understanding) were granted to Moses; a. fr.—Keth. 81<sup>a</sup> לֹא נִתְּנָה חֻבּוּבָה לְכֹהֵן הַגָּדֹל the K'thubah is not intended to be collected during life-time. R. Hash. 28<sup>a</sup> נִתְּנָה לְכֹהֵן הַגָּדֹל . . . מִצֹּרֶת, a. fr.—[Tosef. Ab. Zar. V (VI), 8, עַד שִׁינָה, v. נִתְּנָה.]—Esp. *to be put on the altar, sprinkled, smeared.* Zeb. VIII, 9 בְּחֵטְיוֹ בְּחֵטְיוֹ בְּחֵטְיוֹ בְּחֵטְיוֹ blood which must be put below (the red line) which has been mixed with blood that must be put above. Ib. 10 נִתְּנָה בְּחֵטְיוֹ shall be applied four times, v. מִתְּנָה a. מִתְּנָה; a. fr.

*Hof.* הֹחֵף *to be put.* Makhsh. I, בְּכִי יִחָף (הֹחֵף) it comes under the law (Lev. XI, 38), i.e. it is a liquid which, if put on eatables, makes them susceptible of uncleanness. Ib. 2 אֵינָן בְּכִי יִחָף do not qualify for uncleanness; a. fr.

נִתְּן ch. same. Targ. Deut. XV, 10; a. fr.—[Targ. Is. LIII, 5 וּבְדִלְתֵיהֶם some ed., read: וּבְדִלְתֵיהֶם, v. נִתְּן I.]



*Hif.* הִתְּחַר 1) *to loosen, untie, unscrew.* Tosef. Sabb. XVI (XVII), 5 שֶׁהִתְּחַרְוּ which one unscrewed; Sabb. XX, 5 מִתְּחַרִּין v. מִתְּחַבֵּשׁ. Ib. 22<sup>a</sup> מִבְּגָד לְבָגוּ (ציצית) מִדִּירִין you may untie show-fringes from one garment (and put them) on another garment. Gen. R. s. 5 וְכִי הִתְּחַרְוּ וּמוֹצִיא וְכִי he unties them (opens the bags) and lets the air in them escape; a. fr.—[Tosef. Shebi. I, 7, v. נָחַר.]—2) *to permit, declare permitted*, opp. אָסַר. Sabb. 4<sup>a</sup> וְכִי הִתְּחַרְוּ לִי וְכִי would they (the scholars) permit him to take it out &c.? Ib. II, 4 וְכִי but R. Judah declares it permitted. Ib. 2 וְכִי יִהְיֶה מִתְּחַרֵּר a. v. fr.—V. מִתְּחַרֵּר.—3) *to free, surrender; to outlaw, proscribe.* Snh. 40<sup>b</sup> לְמִיתוֹ did he surrender himself to death?, i. e. did he declare that he would commit the act in spite of the warning which defined it to be a deadly crime? Ib. 41<sup>a</sup> (ref. to Deut. XVII, 6) וְכִי until he declares himself ready to undergo capital punishment for his act. Hull. 41<sup>a</sup>. Y. Peah I, 16<sup>a</sup> לְהִתְּחַר רִמָּן וְכִי they wanted a pretext to outlaw the rebels; a. fr.

*Hof.* הִתְּחַר 1) *to be loosened, untied.* Lev. R. s. 28, beg., a. fr. הִתְּחַר הַרְצוּעָה v. רְצוּעָה. Sabb. XX, 5 הִתְּחַר אֵם הִיּוּ מִתְּחַרֵּר a. fr. הִתְּחַר הַרְצוּעָה v. רְצוּעָה. Sabb. XX, 5 הִתְּחַר אֵם הִיּוּ מִתְּחַרֵּר if it (the clothes press) was (partly) unscrewed on the eye of the Sabbath, he may unscrew it entirely. B. Kam. 9<sup>b</sup> מִתְּחַרֵּר an ox that is not tied, opp. קָשׁוּר. Erub. II, 1 מִתְּחַרֵּר closely tied together, but not tied in a loose way; a. e.—2) *to be permitted.* Y. Sabb. II, 5<sup>b</sup> בִּתְּחִילָה הָיוּ מִתְּחַרֵּר לֶחֶן וְכִי Snh. 68<sup>a</sup>. Hull. 17<sup>a</sup> וְכִי originally they were permitted to eat the flesh of an animal killed by stabbing (v. נִתְּחַר). Ib. 9<sup>a</sup> הִתְּחַר הַחֲרִיבָה when the animal has been slaughtered according to the ritual, it is (absolutely) permitted. Erub. 93<sup>b</sup> כִּיּוֹן שֶׁבֶר שֶׁבֶר שֶׁבֶר as regards Sabbath laws what has been permitted at the entrance of the Sabbath remains permitted the entire day; ib. 70<sup>b</sup> וְכִי whatever is permitted for one part of the Sabbath &c.; a. v. fr.—Part. מִתְּחַרֵּר; מִתְּחַרֵּרִים pl. מִתְּחַרֵּרִים; f. מִתְּחַרֵּרֶת; l. מִתְּחַרֵּרֶת (*it is, they are permitted* (of things and persons). Ter. X, 7. Yeb. I, 2 וְכִי her rival is permitted (to him as wife). Ib. III, 2 וְכִי and he is permitted to marry her sister. Ib. II, 10 מִתְּחַרֵּר may be married to them; a. v. fr.—Pes. 48<sup>a</sup>, a. e. (ref. to במשקה ישראל Ez. XLV, 15) מִתְּחַרֵּר of what an Israelite is permitted to drink. Sabb. 108<sup>a</sup> (ref. to בפֶּיךָ Ex. XIII, 9) מִדְּבַר הַמּוֹרֵר בְּפִיךָ the Torah must be written on the skin of an animal which is permitted in thy mouth (a clean animal).

נָחַר II, *Pi.* נִתְּחַר (b. h.; cmp. נָחַר) [*to move.*] *to leap.* B. Kam. 38<sup>a</sup> (ref. to Hab. III, 6) מִי שֶׁנִּשְׁמַע דְּחָאִי וְיִתֵּר לִישְׁנָא what evidence is there that this *vayyatter* has the meaning of sending into exile (causing to emi-

grate)? Answ. ref. to לִנְחַר (Lev. XI, 21). Lev. R. s. 20 (ref. to Job XXXVII, 1) מָהוּ יִתֵּר יִקְפֹּץ וְכִי what does *v'yittar* mean? It will leap, as we read (Lev. I. c.) &c.

*Hif.* הִתְּחַר *to exile.* B. Kam. I. c., v. supra. Lev. R. s. 6, beg. וְכִי הִתְּחַר אֶת הַגִּבּוֹרִים and condemned the thieves to exportation (v., however, נִייד).

נָחַר ch.=h. נָשַׁר, *to fall off, drop; to fall apart, decay; to become wearied, faint.* Targ. Is. XL, 7. Ib. LXIV, 5; a. fr.—B. Mets. 21<sup>b</sup> דִּנְחָרָא that it (the fig) dropped (and was not taken off the tree). Ib. אַע"ג דִּנְחָרִין זִירִי וְכִי even when the olives have dropped &c. Sabb. 33<sup>b</sup> וְכִי וְכִי וְכִי and the tears fell from his eyes; a. fr.

*Af.* הִתְּחַר *to drop, shed, let fall.* Targ. Ruth II, 16. Targ. Y. II Ex. IX, 32 וְכִי (not וְכִי).—Y. Kil. VII, beg. 30<sup>d</sup> וְכִי where trees shed their leaves even in midsummer. Naz. 42<sup>a</sup> אֶרֶץ וְכִי אֶרֶץ an earth which does not cause falling out of the hair; a. e.—Y. Yeb. XVI, 15<sup>d</sup> אֶרֶץ, v. infra.

*Pa.* נָחַר 1) (neut. verb) *to crumble, fall in.* B. Kam. 9<sup>b</sup> a pit is liable to fall in (and mere covering it up is not a sufficient precaution).—2) *to drop, shed.* Targ. Is. I, 30; a. e.—Y. Yeb. XVI, 15<sup>d</sup> (if one says of a person) נָחַר פְּלוּנִי, 'I have dropped that man', you must not allow his wife to marry again (it does not necessarily mean that he saw him dead), for I may say, he means [read:] אֶתְּחַר לְפְלוּנִי מֵאֵכֶל I dropped that man something to eat.

נָחַר f. (b. h.; preced.; v. esp. Naz. 42<sup>a</sup> quot. in preced.) 1) (*nitron*,) *natron, native carbonate of soda* (v. Sm. Bibl. Dict. s. v. Nitre, a. Sm. Ant. s. v. Nitron). Sabb. IX, 5; Nidd. IX, 6. Ib. 62<sup>a</sup>; Sabb. 90<sup>a</sup>, v. אֶלְכֶסְנִיָּה a. אֶלְכֶסְנִיָּה; a. e.—2) כִּי a vessel made of alum crystals. Kel. II, 1. Ab. Zar. 33<sup>b</sup> (expl. כִּי מִחֲפֹרֶת וְכִי, v. מִתְּחַרֵּר); a. fr. [v., however, Maim. to Kel. I. c.]

נָחַר I, נִי ch. same. Targ. Jer. II, 22. Targ. Prov. XXV, 20 (Ms. יִי as in Pesh.).

נָחַר II, נִי ch.=h. נָשַׁר I, *dropping.* Targ. O. a. Y. I Lev. XIX, 10 (h. text פִּרְט).

נָחַשׁ (b. h.; cmp. נָחַץ) *to break loose, tear off.* *Nif.* נִחַשׁ *to be torn loose, be released.* Lev. R. s. 29; Gen. R. s. 56, v. נָשַׁשׁ II a. נָחַר I.

*Hif.* הִתְּחַשׁ *to uproot.* Gen. R. s. 23, beg. (play on מִרוּשָׁאֵל to uproot, Gen. IV, 18) וְכִי I shall tear them out of this world.—[הִתְּחַשׁ or הִתְּחַשׁ *to weaken*, v. הִתְּחַשׁ.]

נָחַשׁ\* h. same. Targ. Ps. CXVIII, 10, sq. אֶתְּחַשְׁנִין (ed. Lag. אֶתְּחַשְׁנִין; Regia a. Levita אֶתְּחַשְׁנִין, v. הִתְּחַשׁ).



## D

ס *Samekh*, the fifteenth letter of the Alphabet. It interchanges with ש, e.g. פֶּרֶס a. פֶּרֶשׁ a. נָשָׂא a. נָשָׂא; a. fr.; with ז, q. v.; with צ, as צָנָאֵר a. צָנָאֵר a. —ס preformative for Safel forms, as in סָקַבֵּל &c.

ס as numeral, *sixty*, v. 'א.

סָאָה, v. סָאָה ch.

סָאָה [to be rough, ugly,] to be filthy, unclean, repulsive.

*Pi.* סָאָה to soil, make unclean; to unfit for sacrifice on account of repulsive appearance. Part. pass. מְסֻאָה, f. מְסֻאָהָ; *pl.* מְסֻאָהִים; *pl.* מְסֻאָהִים. *Hull.* II, 2. *Hull.* II, 5; a. fr.—*Tem.* 8<sup>a</sup> ירדו מים וקיימין (you say) 'let them go to pasture until they become unfit for sacrifice', but are they not already unfit (being blemished)?

*Hithpa.* סָאָה to become filthy, repulsive, unfit for sacrifice. *Yeb.* XI, 5 שְׂמֵתָאָה עַד שִׁתְּמָאָה let it go to pasture, until it becomes unfit for sacrifice. *Tem.* I. c. עַד שִׁתְּמָאָה, v. *supra.* *Ib.* IV, 1 עַד שִׁתְּמָאָה; a. fr.

סָאָה I ch. same.

*Pa.* סָאָה 1) to soil, defile, make unclean, unfit for sacrifice. *Targ. Lev.* XV, 31. *Targ. Gen.* XXXIV, 5; a. fr.—*Taan.* 11<sup>a</sup> bot. דְּהוּרָא דְּסָאָה that is because he defiled himself (by touching a corpse &c.). *Y. Maas. Sh.* III, 54<sup>b</sup> top סָאָה מְסֻאָה לָהּ וּפְרִי לָהּ made the fruit unclean and also redeemed it. *Y. Snh.* I, 18<sup>b</sup> top סָאָה מְסֻאָה a man caused a priest to become unclean; a. e.—*Part. pass.* מְסֻאָה, f. מְסֻאָהָ; *pl.* מְסֻאָהִים &c. *Targ. Lev.* XIV, 40. *Ib.* O. XII, 2. *Ib.* XI, 8; a. fr.—*Tem.* 22<sup>a</sup> וְקִיִּימָא is it not already unfit for sacrifice?, v. *preced.* *Ab. Zar.* 37<sup>a</sup>; *Eduy.* VIII, 4 *Ms. M.*, v. *infra.*—2) to declare unclean. *Targ. Lev.* XIII, 44; a. fr.

*Hithpa.* סָאָה to be made unclean, be unclean. *Targ. Num.* VI, 12 (*Regia* מְסֻאָה). *Targ. Y. ib.* 11. *Targ. O. Lev.* XIII, 45. *Targ. O. Deut.* XXII, 9 (h. text וְקִיִּימָא); a. fr.—*Eduy.* VIII, 4 מְסֻאָה בְּמִיָּה וְקִיִּימָא (Ms. M. מְסֻאָה) only what is sure to have touched a corpse is unclean (v. *Ab. Zar.* 37<sup>b</sup>).

סָאָה II or סָאָה (comp. *preced.*; v. סָאָה I) [to be hairy,] to be old. *Targ. Prov.* XXII, 6 נָשָׂא ed. *Lag.* (oth. ed. נָשָׂא, נָשָׂא; *Ms.* נָשָׂא).—*Y. Dem.* III, 23<sup>a</sup> bot. כְּדֵי תִּשְׁמְרִינִי וְכֵן when you are old (appointed elders, v. וְכֵן), I shall tell you.

סָאָה m. (*preced.*) old man, v. קָב.

סָאָה f. (b. h.) *S'ah*, a measure of volume for dry objects and for liquids; in gen. *measure*. *Men.* XII, 4 וְכֵן in a reservoir containing forty S. he can bathe for purification, in forty less one drop &c. *Mikv.*

I, 7; a. fr.—*Sot.* 9<sup>a</sup> עַד שֶׁרָחַמְלָא סָאָה the Lord does not exact payment (punishment) of a man until his measure is full. *Ib.* 8<sup>b</sup>; *Tosef. ib.* III, 1 (ref. to סָאָה, *Is.* XXVII, 8) וְכֵן this would prove only that the Lord measures by the S'ah (repays only great sins, overlooking the small ones) &c.; *Y. ib.* I, 17<sup>a</sup>.—*Pl.* בֵּיתָה (or sub. בֵּיתָה) a field requiring one S'ah of seed, (a square measure) *Beth S'ah*. *Shebi.* III, 2. *B. Bath.* VII, 2 רִיבֵל לִי one fourth of a Kab for each (Beth) S'ah; a. fr.—*Tanh.* Ki Thissa 26 מִשְׁקַל אַרְבַּעִים סָאָה forty S'ah in weight (weight of forty S'ah of wheat).—*Pl.* סָאָה, סָאָה, סָאָה. *Y. l. c.* (ref. to סָאָה, *Is.* IX, 4) הִרְבָּה כָּאֵן סָאָה the text intimates here a variety of measures (recompenses). *Men.* VII, 1 וְכֵן five Jerusalem S'ah which are equal to six Desert S'ah. *Ib.* 77<sup>a</sup>; a. fr.—*Du.* סָאָה. *Ter.* X, 8. *Shebi.* III, 4; a. fr.

סָאָה ch. same. *Targ. II Kings* VII, 1; 16; a. e.—*Pl.* סָאָה, סָאָה, סָאָה, סָאָה, סָאָה, סָאָה. *Targ. Gen.* XVIII, 6. *Targ. Y. Ex.* XXIX, 4; a. fr.—*Targ. Y. Deut.* XXXIV, 12 (a weight, v. *preced.*).—*Pes.* 113<sup>a</sup> סָאָה *Ms. M.* (ed. סָאָה). *M. Kat.* 12<sup>a</sup> סָאָה בֵּיתָה a vessel containing six S'ah (of beer) but well closed, is better &c.; a. e.—*Du.* סָאָה. *Targ. II Kings* I. c.—*V.* סָאָה.

סָאָה m. (סָאָה I) unclean object; uncleanness. *Targ. Y. Lev.* XXI, 1. *Targ. Y. Deut.* VII, 26 שְׂמֵתָהּ סָאָה (ed. *Amst.* סָאָה, not סָאָה) what has become unclean through an abomination.

סָאָה f. (*preced.*) 1) uncleaness, esp. menstruation. *Targ. Ez.* XXIV, 11. *Targ. Y. Gen.* XVIII, 11 (ed. *Vien.* סָאָה). *Targ. Lev.* XV, 25; 31 (some ed. סָאָה); a. fr.—2) comp. (קִדְרָה) menstruant. *Targ. O. ib.* 33 (Y. סָאָה; some ed. סָאָה); a. e.—*Pl.* סָאָה. *Targ. II Chr.* XXIX, 16. *Targ. O. Lev.* XVI, 16; 19 סָאָה constr. (Y. סָאָה *Hebraism*); a. e.

סָאָה, v. סָאָה.

סָאָה, v. סָאָה.

סָאָה, v. סָאָה.

סָאָה, v. סָאָה I a. סָאָה.

סָאָה, v. סָאָה I ch.

סָאָה, v. סָאָה. [*pl.* of סָאָה.]

סָאָה silver, v. סָאָה I.

סָאָה, v. סָאָה.

סָאָה, v. סָאָה.

סָאָה *Targ. Prov.* XVI, 16; XVII, 3 some ed., v. סָאָה I.





him away to speak to him. Ib. V, 5; Y. Taan. IV, 68<sup>a</sup> bot. when there are two couches, the highest in rank goes up and reclines at the head of the uppermost couch &c., v. תַּסְבֵּב. Pes. X, 1 עד ... אפ"ר עני... even the poorest man in Israel must not eat (on the Passover night) without reclining (to indicate that he is a free man); a. fr.—2) *to cause to recline, to invite*. Ex. R. s. 25 (ref. to ויסב, Ex. XIII, 18, a. שלחן, Ps. LXXVIII, 19) he invited them to recline under the clouds of glory (v. סִינְטִינִין); a. e.—3) *to turn around*. Pesik. R. s. 14 וכ' ערירי אני לְחָסִיב על עולמי וכ' I shall turn again to my world in mercy.

*Hof.* *to be transferred* from tribe to tribe (Num. XXXVI, 7). B. Bath. 112<sup>a</sup> כבר הוֹסְבָה the field had been transferred (before the division of the land); שכבר הוֹסְבָה we do not adopt the argument that a transfer before the division made any difference (v. comment., a. Rabb. D. S. a. l. notes 4 a. 5 for Var. Lect.).

*Polel* *to surround*. Ab. Zar. 18<sup>a</sup>, v. supra.

**סבב** ch. same; *Af. תַּסְבֵּב to go around* (announcing). Y. R. Hash. II, 58<sup>a</sup> top these went around (as messengers to announce the New-Moon) to-day, and others the day after. Ib. מדוי דִּסְבִּינִין, v. מְסַבֵּב, v. מְסַבֵּב.

**סבבא** m. (preced.; cmp. תַּסְבֵּב) *neighbor, borderer*.—*Pl.* סְבִיבִיא. Targ. Is. VII, 20 וכ' בס' ובמגריא בעברי וכ' (ed. Lag. במגריא) read: בס' בעברי וכ' being a gloss to our w.) among the borderers on the sides of &c.

**סבבא**, v. סִיבָּב.

**סבבתי**, Targ. Prov. II, 7 ed. Lag., read סְבִיבִיתִי=שָׁבַחְתִּי.

**סבבילום** m.=h. יָהֳלֵם, name of a jewel in the high priest's breast-plate, *diamond*. Targ. O. Ex. XXVIII, 18 (some ed. (ס); XXXIX, 11. Targ. Y. Num. II, 10.

**סבבוי**, v. v. סִיבִּי.

**סבבואתא**, v. סְבִיבִיתָא.

**סבבוי**, Yalk. Num. 773, v. סְבִיבִי.

**סבביותא** c. pl. (סבא) *wine-retailers*. Ab. Zar. 71<sup>a</sup> (Ar. סְבִיבִיתָא; ib. 72<sup>b</sup> סְבִיבִיתָא).

**סבבין**, v. סִיבִּינִין.

**סבביל**, v. סִיבִּילָת.

**סבבילאת\*** m. (סבל) *load-carrier*. B. Mets. 93<sup>b</sup> בר סבבילאת (Ms. R. סבבילאת; Ms. H. סבבילאת, Ms. F. סבבילאת of *Saccala*=*Sacala* in Gedrosia?).

**סבבילת, סבבילת**, v. סִיבִּילָת.

**סבבונה**, Y. Sabb. VI, 8<sup>a</sup> bot. ed. Zyt., v. סְבִיבִי.

**סבבורא, סבבורא**, v. sub. סִיבִּי.

**סבבירא** m. (סביר I) 1) *a reasoner* (opp. to learned, v. סְבִיבִי II). Y. Sabb. III, 6<sup>a</sup> וכ' דלא יליף ס' דלא יליף ס' that reasoner who has neither studied nor attended scholars.—2) (adj.) *imaginative, fanciful*. Y. Kidd. III, 63<sup>d</sup> bot. ס' אינשי (not אינשי) for H. is a fanciful man (whose traditions cannot be relied upon).

**סבבירא** m. *hope*, v. סְבִיבִי.

**סבבירא**, v. סְבִיבִי.

**סבבמא** pr. n. m. *Sabta*. Snh. 64<sup>a</sup> אלס ס' בן אלס (v. אָלֵס, a. אָלֵס); Y. ib. X, 28<sup>d</sup> סיבחה; Sifré Num. 131, a. Yalk. ib. 771 סבמא.

**סבבמא**, v. preced.

**סבבמא, סבבמא, סבבמא** pr. n., ס' נָהַר ס' (Σαββατισμός, Σαββατισμός) *the river Sabbath*, said to rest on the seventh day (v. Plin. Hist. Nat. XXXI, 2; Jos. Bell. Jud. V, 5, 1; Neub. Géogr. p. 33). Snh. 65<sup>b</sup> יוכרת ס' נהר let the river S. prove (that the seventh day is the Sabbath); Yalk. Lev. 617 ס' Gen. R. s. 11 ס' Tanh. Ki Thissa 33 ס' Pesik. R. s. 23 ס' Gen. R. s. 73 ס' לפנים מנחם ס' the ten tribes were exiled to within the confines of the river S., whereas Judah and Benjamin were scattered over all lands; Y. Snh. X, 29<sup>c</sup> bot. ס'; Targ. Y. Ex. XXXIV, 10 מן לגיז לנהר ס'.

**סבבא** m. 1) *old*, v. סב.—2) *officer of the royal household*. Koh. R. to IX, 18 (expl. דמוכיר, II Kings XVIII, 18) ס' (some ed. סְבִיבִי).

**סבביר** (b. h.; סבב) *around*. Tanh. B'midb. 12 למשכן ס' around the Tabernacle; a. e.

**סבבירב** f. (preced.) *neighborhood*.—*Pl.* סְבִיבִיבִי. Num. R. s. 18 כיון שראו שנמחלקו ישראל מקביריבתם when they saw that the Israelites had removed themselves from their neighborhood; a. e.

**סבבירא** m. (סבב) = b. h. סבב, *thicket*. Targ. Ps. LXXIV, 5. Targ. II Chr. XX, 2 סבביר דיקליא (h. text חמר חמר).

**סבבילת** f. (סבל) *carrying a burden, use of the stem*. R. Hash. 11<sup>b</sup> ס' אחיא ס' Ms. M. (omitted in ed., v. Rabb. D. S. a. l. note) there is an analogy between סבל (Ex. VI, 6) and סבל (Ps. LXXXI, 7); Yalk. Ex. 177; Yalk. Ps. 831.

**סבבין**, Y. R. Hash. II, 59<sup>c</sup> top, v. סְבִיבִי.

**סבבירא**, v. סְבִיבִי.

**סבבירא** m. pl. (v. Löw Pfl., p. 188 sq.) *mandrake flowers*. Snh. 99<sup>b</sup> (expl. דודאים, Gen. XXX, 14) ס' (Var. סיבסוך, Ms. M. סיבסוך; v. Rabb. D. S. a. l. note).

**סבביר**, v. סְבִיבִי.

**סבביריות**, Y. Keth. I, 25<sup>b</sup> top, v. סְבִיבִי.

סְבִירָה, v. סְבִירָה.

סְבִין (b. h.) *to interweave, interlace*, esp. *to make a hedge or dam* with twigs, stones &c. Shebi. III, 8 לא יִסְבִּין; Ms. M. a. R. S. a. l. (ed. יסמוך) he must not cover the dam with earth, opp. עִשָּׂה דִירִין, v. דִירִין.

*Nif.* to be caught, entangled. Lev. R. s. 29, a. e., v. II. Yalk. Num. 782, v. infra; a. e.

*Hithpa.* הִסְתַּבֵּן, *Nithpa.* נִסְתַּבֵּן same. Gen. R. s. 56 עֲתִירִין. [read:] entangled in troubles. Ib. [read:] thy children will be entangled (come in conflict) with successive empires, and be drawn from empire to empire; Yalk. Num. 782 נִסְבְּכִין. Gen. R. s. 65 וְנִ בְשַׁעְרוֹ and the chaff stuck in his hair. Y. Sabb. VII, 10<sup>a</sup> bot. נִסְתַּבְּכוּ בְגָדָיו וְנִ if his garments were caught in thorns; a. e.

*Hof.* הוֹסְבֵּן same. Peah VII, 3 [read:] ה' בעלים עקץ .. ה' if he cut a cluster off by its stalk, and it was intercepted by the foliage, and in falling to the ground single berries fell off.

*Pi.* to entangle. [Y. Kil. II, end, 28<sup>b</sup> מסבכין, some ed., v. סְבֵן].—Part. pass. מְסֻבֵּן. Hull. 30<sup>b</sup> הוצח צמר מִסְבֵּן if he put the slaughtering knife under the entangled wool (on the animal's neck). M. Kat. 6<sup>a</sup> top בְּמִסְבְּכִין when the trees in the field are irregularly scattered (not planted in rows). Sot. 48<sup>a</sup>; Yalk. Is. 292 (ref. to אֲרוֹזָה, Zeph. II, 14) בית המסובך בארזים a house which lies in a thicket of cedars.

סְבֵן ch. same. Part. pass. סְבִירָן. Hull. 48<sup>a</sup> רֵסִי הוּא provided the perforated lung is intergrown with the fleshy part of the ribs.

*Pa.* to weave a net. Targ. Prov. XXX, 28 דְּמִסְבְּקָא ed. Lag. (Var. דְּמִסְבְּקָה).

סְבֵן m. (preced.) *net-work, web*. Tosef. Kel. B. Bath. VII, 1 אִם יֵשׁ לָהֶן סִי (ed. Zuck. a. oth. סכך) if the fringes form a web. Ib. סִי עִילָה וְנִ a web of fringes is partly subject and partly not subject to the standard measure of &c.

\*סְבֵן m. (preced.) *net-weaver*. Erub. 72<sup>b</sup> top יְהוּדָה R. Han. a. Alfasi (ed. חסבר, v. Rabb. D. S, a. l. note 20).

סִי, סְבִכָּא m. (preced. wds.) *net, head-dress*.—*Pl.* סִידָן. Targ. Is. III, 18 (h. text שוהגים); v. next w.—[Ib. VII, 20 סִיבְכִיא, ed. Lag., v. סְבִכָּא.]

סְבִכָּה *f.* (b. h. שִׁי) 1) same. Tosef. Sabb. IV (V), 11 סִי הַמְּזוּחָבָה (ed. Lag. סבכא, Var. ספכא, corr. acc.) a gold-embroidered hair net; Sabb. 57<sup>b</sup>. Y. ib. VI, 8<sup>b</sup> bot.; Neg. XI, 11, a. fr. סִי שְׂבִים, v. שְׂבִים; Tosef. Kel. B. Bath. V, 15 שְׂבִים שֶׁל שִׁי. Sabb. l. c. שְׂבִיָּה מִן הַשִּׁי whatever ornament is worn beneath the net; ib. 65<sup>a</sup> חֵסִי; (Tosef. ib. IV (V), 7 הַיָּפִיר שְׁלִמְטָה מִשְׁעֵרָה; a. fr.—2) *any net-work, mat* &c. Kel. XXVIII, 9 שֶׁל זָקֵנָה סִי the old woman's net-work (mat to sit upon, v. Maim. a. l.). Ib. הַעֲשׂוֹי .. חֶלֶק the public woman's shirt which is like net-work (gauze, v. דוּין II). Y. Ter. VIII, 45<sup>d</sup> כֹּסִי the

venom of the serpent remains on top (of liquids) as a net-like film; Y. Ab. Zar. II, 41<sup>d</sup> top דְּרִמָּה לִשִׁי; Y. Sabb. I, 3<sup>d</sup> top עֲשׂוֹי כֹסִי; a. fr.—Ib. VI, 7<sup>d</sup> טְבוּסָה, read טבכה, v. II.—*Pl.* סְבִכָּוָה שִׁי, Kel. XXIV, 16; Tosef. ib. B. Bath. II, 10 חֶן וְנִ there are three categories of nets with regard to levitical cleanness; a. e.

סְבִכְיָי, v. סְבִכְיָי.

סְבִכָּתָא *f.* ch.=h. סְבִכָּה. B. Bath. 146<sup>a</sup> (Ms. M. סבכ, oth. Mss. סבכא, סבכא, v. Rabb. D. S. a. l. note), v. בְּרִיכָא.

סָבַל (b. h.) *to carry a load; to sustain; to endure*. Lev. R. s. 4, end. וְהִקְבִּיחַ אֶת עוֹלָמוֹ the soul supports the body, and the Lord sustains his world; (Tanḥ. Hayé 3 משמר ... משמרת). Pes. 113<sup>b</sup> סוֹבְלָתָן there are four things which the mind (of man) cannot endure. Gen. R. s. 22 (ref. to Gen. IV, 13) thou bearest those on high and those below, and my trespass thou wilt not bear? Y. R. Hash. II, end, 58<sup>b</sup> (ref. to Ps. OXLIV, 14 when the great bear the small (take care of them), there is no breach &c.; when the small bear the great (respect their superiority), there is &c.; Yalk. Ps. 888; Ruth R. introd. סָבַלוּ מְבוֹרָה 5 Ex. R. s. 5 they endured maltreatment; a. fr.—Y. Peah I, 16<sup>b</sup> וְאִינִי סוֹבְלָה he who throws off the yoke, that is, he who says, there is a law, but I will not bear it.

*Pi.* to load. Part. pass. מְסוֹבֵּל. Ber. 17<sup>a</sup> (ref. to Ps. l. c.) מְסוֹבְּלִים laden with good deeds; Yalk. Deut. 963 מְסוֹבְּלִים כֶּסֶּפָּם וְנִ (Deut. R. s. 11 חֲדָיו סוֹבְּלִים) carrying their silver and their gold; a. e.

סָבַל ch. same. Targ. Y. Deut. XXXII, 11. Targ. Job XXI, 3. Targ. Y. II Deut. XXIV, 15; a. fr.—Cant. R. to V, 14 דְּרָבְכִיל רִוְחָא, v. סְבִנִי. Gen. R. s. 38 לְמִיִּסְבֵּל, v. רִוְחָא.

*Pa.* סָבַל (v. סְבִלָן) *to send presents of betrothal*. Kidd. 50<sup>b</sup> מְסֻבְּלִי וְהָרָה מְקֻרְשִׁי where it is customary to send the presents before betrothal; a. e.

סָבַל m. (b. h.; preced.) *load-carrier*. Y. B. Mets. X, end, 12<sup>c</sup>; (Bab. ib. 118<sup>b</sup> בְּתָמָה). Kidd. 82<sup>b</sup>; Y. ib. IV, end, 66<sup>d</sup>; Tosef. ib. V, 15 (ed. Zuck. note). Tanḥ., ed. Bub., M'tsora 11 כְּבִלְיָא שֶׁל עוֹלָם as strong as he who carries the world; Yalk. Ps. 808.—*Pl.* סְבִלָן. Kel. XXVIII, 9 כֶּסֶה הַסִּי the cushion which load-carriers wear on their heads.

סְבִלָּה *f.* (b. h.; preced.) *load, burden*.—*Pl.* סְבִלָּוָה. Lev. R. s. 37 וְסְבִלָּוָהָם, v. יָשַׁב. Ex. R. s. 1 רָאָה בְּסִבְלוֹתָם וְנִ he saw their burdens and wept. Ib. וְיָשַׁב לָהֶן סְבִלָּוָתָהֶן he went and helped them to arrange their burdens; a. e.

סִי, סְבִלָן m. (preced. wds.) 1) *load*. Sifra introd. עֲשׂוֹי לְסִיִּבְלָן אֲחֵר made for the carrying of something else (than only persons).—2) *pl.* סְבִלָּוָה, סִידָן (cmp. b. h. מְשָׂא, presents, esp. presents of betrothal (donatio propter

nuptias). Kidd. II, 6 ו'כ' although he sent presents after that (after an invalid betrothal). Ib. 50<sup>b</sup> ל' we have an apprehension concerning nuptial presents, i. e. the fact of a man's having sent presents to a woman gives rise to the apprehension that a betrothal may have taken place (Tosaf.), or that the presents may have been meant as a means of betrothal (Rashi). Ib. ו'כ' I might think ... when he sent the presents he did so with the intention of making them the means of betrothal. B. Bath. IX, 5 השולח B. Bath. IX, 5 if one sends presents ..., they cannot be reclaimed (in case of death or divorce before marriage). Ib. 146<sup>a</sup> presents intended for immediate consumption or wear; a. fr.

**סבנה**, v. next w.

**סִיבְּ, סִיבְּ, סִיבְּ** m. (emp. Arab. *sabanu*, nomen oppidi ... a quo panini nomen acceperunt (Freytag); emp. *σάβανον*, *sabanum*) a cloth, esp. a head-cover which fell down over the shoulders, *sibni*. Y. Sabb. VI, 8<sup>a</sup> bot. ב'ר'ך' סִיבְּנִיהָ עֲלֵיהוֹן (ed. Zyt. סבניה, corr. acc.) he tied his *sibni* around them; Y. Yeb. XII, 12<sup>d</sup> top סִיבְּנִיהָ. Gitt. 59<sup>a</sup> אִפְרִי סבניה לא היה יכול (Ar. סב), v. דוֹקֵס. Cant. R. to V, 14 סִיבְּנִיהָ (he became so weak from studying that) he could not even carry his *sibni* (in his hand), but others had to take it off for him; v. next w.—*Pl.* סִיבְּנִין. Gen. R. s. 19 סבנין (corr. acc.) a female head-cover, corresp. to סִיבְּנִין for males.

**סבניתא, סבניתא** f. same. Sabb. 147<sup>b</sup> סבניתא (ed. סב; Ms. O. סבניתא; Rashi Ms. סבניתא, *pl.*) if one carries a *sabnitha* (to be used at bathing, on the Sabbath), he must tie its two ends (around his neck, so that it be a part of his wearing apparel). Pesik. B'shall, p. 93<sup>b</sup> סבניתיה ו'כ' Ms. O. (ed. סבניתיה, v. Bub. notes a. l.) even his s., if another person did not take it off for him, he could not &c. (Ar. סבניתיה, v. preced.). Y. Shebu. VI, end, 37<sup>b</sup> אריס סבניתיה ו'כ' tore his s. off his head and said, this sheet (סבניתא) shall not go out of my hands &c.—*Pl.* סִיבְּנִיהָ, סִיבְּנִיהָ, סִיבְּנִיהָ, סִיבְּנִיהָ. Sabb. l. c., v. supra.—Y. ib. VI, 8<sup>b</sup> bot. (expl. מטפוחות, Is. III, 22) סִיבְּנִיהָ large head-covers.

**סִבְסִי** pr. n. pl. (Σεβαστή) *Sebaste*, built by Herod on the site of the old Samaria (Shomron). Num. R. s. 10 (ref. to Am. VI, 1) that means the ten tribes שְׁבִיטִים (not שְׁבִיטִים) who dwelt safely in S.; Tanh. Sh'mini 5 בְּסִבְסִי. Arakh. III, 2 (14<sup>a</sup>), v. הוֹלֵת; Sifra B'huck. Par. 4, ch. X סִבְסִי; Tosef. Arakh. II, 8 סִבְסִי (Var. סִבְסִי, corr. acc.).

**סִבְסִי** m. pl. (σεβαστοί) *members of the imperial family, princes*. Tanh. B'midb. 2 [read:] הִרְבַּצְתִּי אִתְּכֶם I caused you to recline on couches like princes; (ref. to Ex. XIII, 8) ו'כ' just as kings recline; [Var. בְּסִיגְמִין, taken fr. Num. R. s. 1, beg., v. סִיגְמִין].

**סִבְעִי** to be satisfied, v. שָׂבַע.

**סִבְעִי** m. (preced.) *plenty*. Targ. O. Gen. XLI, 29; 30; 31 ed. Berl. (oth. ed. שִׁבְעִי, שִׁבְעִי). Targ. O. Deut. XXIII, 25 ed. Berl. (oth. ed. שִׁבְעִי, שִׁבְעִי). Targ. Prov. III, 10 שִׁבְעִי Ms. (ed. שִׁבְעִי, שִׁבְעִי).

**סִבְקִין**, v. סִבְקִין.

**סִבְרִי** (b. h. שִׁבְרִי *Pi.*; Saf. of ברר) [to be bright,] to look for, be hopeful; to think, imagine. *Part. pass.* סִבְרִי; f. סִבְרִיהָ; *pl.* סִבְרִיִּים; *hoping; thinking*. Ruth R. to I, 1 סִי עֲלֵיו the citizens were relying on him; (Yalk. ib. 598 בסְרִי—Keth. VII, 10 סִי הִיִּירִי ו'כ' I was in hopes that I might be able to bear it. Gitt. 56<sup>b</sup> ו'כ' ו'כ' and he was like thinking (he imagined) that &c., v. הָרִג; a. fr.—Tanh. P'kudé 3 ו'כ' סִבְרִיִּים (perh. to be read: סִבְרִיִּים) they thought that he (Adam) was their creator; Pirké d'R. El. ch. XI סִבְרִיִּין.

*Hif.* סִבְרִי to brighten, illustrate, make clear. Koh. R. to X, 10 (ref. to Koh. l. c.) וְהָיָה אִינוּ בָא אם נקחה ... וְהָיָה אִינוּ בָא if thy study has been dull to thee like iron (difficult), and he ... does not come to thy side to make it clear before thee, denounce him with all thy might.—Esp. פִּנִּים סִבְרִי to show a bright face; to be friendly; to encourage. Ib. וְהָיָה אִינוּ בָא and the teacher does not show the pupil a kind face (will not relent); ib. וְהָיָה אִינוּ בָא (sub. פִּנִּים). Ib. וְהָיָה אִינוּ בָא and the Lord does not look favorably at the generation. Y. Yoma VI, beg. 43<sup>b</sup> וְהָיָה אִינוּ בָא that the judge must not be friendly towards the one and severe towards the other (of the litigants). Midr. Till. to Ps. OXXXVII וְהָיָה אִינוּ בָא their God is merciful, and as soon as they show him a kind face, he takes pity &c.; Pesik. R. s. 28. Ber. 63<sup>b</sup> וְהָיָה אִינוּ בָא let us cheer each other up in the *halakhah* (by discussion). Ib. וְהָיָה אִינוּ בָא as I have been kind to thee, so be thou kind (forgiving) to &c.; a. fr.

**סִבְרִי** I ch. same, 1) (with אִפְרִין) to show a bright face, be pleasant; to favor (with ב or ל). Targ. Y. Gen. IV, 4, sq. Targ. Job XXXII, 22 וְהָיָה אִינוּ בָא Ms. (ed. וְהָיָה אִינוּ בָא). *Part. pass.* סִבְרִי; *looked up to with favor, honored, popular*. Ib. XXII, 8.—2) to be bright, intelligent. Targ. O. Lev. XIX, 32 סִבְרִי (Y. ib. סִבְרִי).—3) to look out for, hope; to speculate, plan; to imagine, believe. Targ. Hos. XII, 7. Targ. Ps. XXVII, 14. Targ. Y. Ex. X, 11 סִבְרִיִּין. Targ. Prov. XIV, 12; a. fr.—*Part. pass.* סִבְרִי looking for, planning, thinking, believing. Targ. O. Ex. X, 10. Targ. O. Gen. XXXVII, 8; a. fr.—Y. Ber. III, 6<sup>e</sup> top סִבְרִיִּיהָ there I thought about it, v. סִבְרִי.—4) to conclude, argue, understand; to have an idea. Targ. II Sam. XII, 19; a. e.—B. Bath. 65<sup>a</sup>, a. fr. וְהָיָה אִינוּ בָא they concluded from this that ..., but it is not so. Gitt. 56<sup>a</sup> וְהָיָה אִינוּ בָא the scholars proposed to offer it up on the altar. Keth. 87<sup>b</sup>, a. fr. וְהָיָה אִינוּ בָא R. ... had an idea to say &c. (but was refuted). Ber. 3<sup>a</sup>, a. fr. וְהָיָה אִינוּ בָא if he holds what is R. E.'s opinion? וְהָיָה אִינוּ בָא what is R. E.'s opinion? &c. Ib. 4<sup>b</sup> וְהָיָה אִינוּ בָא R. J. argues (thus) &c. Ib. 27<sup>a</sup> וְהָיָה אִינוּ בָא do

you think that &c. ?—Yeb. 72<sup>b</sup> וְיִסְבְּרָהּ וכו' he learned it by heart in three days, and reasoned it out (drew the logical conclusions from it) in three months. Sabb. 63<sup>a</sup> לִי־סָבַר v. גָּמַר II. Keth. 77<sup>a</sup> וְקִבְּלָהּ וכו' for she understood well (her husband's physical condition) and accepted it; ib. סָבַרָהּ וקִבְּלָהּ וכו' did she not understand and accept? B. Mets. 65<sup>a</sup> וְקִבְּלָהּ וכו' thou didst understand and accept; a. fr.—ב. ס' to think like, *to agree with, adopt the opinion of*. Succ. 33<sup>b</sup> וכו' ס' לָהּ כוֹחֵיהָ בְּחֹדָא ופְּלִיג וכו' he agrees with him in one point, and differs in another point; a. fr.—ל. סָבַרָהּ *is of the opinion, shares the opinion*. Ib.<sup>a</sup> וכו' ס' לָהּ א"י if we accept the opinion that &c. Hull. 48<sup>a</sup> וכו' ס' לָהּ (abbr. ל"ס) but he himself does not entertain that opinion; a. fr.—Tanh. P'kudé 2 סָבַרֵי מִרְנָן have the gentlemen formed an opinion?, i. e. how do you vote?—Ib. (introducing the benediction over wine) סָבַרֵי מִרְנָן have you agreed (to allow me to say the prayer)?, i. e. with your permission!—B. Kam. 32<sup>a</sup> וְהִי־סָבַרָהּ how can you understand that?, i. e. is this not a contradiction?—Gen. R. s. 34; s. 38 וְהִיא מְסַבֵּר לֵיהּ וכו' he explained to him, but he could not comprehend; סָבַר מֵאָה טַעְמָא לֵיהּ אַחַר סָבַר why is it that you do not comprehend?

*Pa.* סָבַר 1) *to look for, hope, trust*. Targ. O. Gen. XLIX, 18 סָבַרְיָה (ed. Berl. סָבַרְיָה).—2) with אַפִּין *to favor*. Targ. Job XXXII, 22, v. supra.

*Af.* סָבַר 1) *to trust*. Targ. Prov. XI, 28 מְסַבֵּר Ed. Lag. (oth. ed. מְסַבֵּר *Pa.*); a. e.—2) *to make confident*. Targ. Ps. XXII, 10.—3) (with אַפִּין) *to be kind to, cheer up*. Targ. Y. Num. VI, 26 וְסָבַר סָבַר אַפִּין Targ. I Chr. II, 55.—4) *to illustrate, explain*. Hull. 48<sup>a</sup> לִי אֶסְבְּרָהּ Rabin.. made it clear to me. B. Mets. 33<sup>a</sup> וְהִיא מְסַבֵּרָהּ וכו' who explained to us what *zomalistron* meant. Erub. 21<sup>b</sup> וְהִיא מְסַבֵּרָהּ and illustrated it by a simile. Y. ib. X, beg. 26<sup>a</sup> וכו' R. H. enlightened me (saying) &c. Gen. R. I. c., v. supra; a. fr.

*Ithpa.* סָבַר 1) *to look for, hope; to plan, intend*. Targ. Ps. CVI, 13.—Targ. Y. II Gen. XLIX, 17.—2) *to be understood, be intelligible, evident; to be rational, logical*. R. Hash. 31<sup>b</sup> sq. וְהִיא מְסַבֵּרָהּ וכו' he said something, and his argument appeared reasonable, and his teacher instituted the usage in his (R. Johanan's) name. Y. Ab. Zar. I, 40<sup>a</sup> וְהִיא מְסַבֵּרָהּ כְּאִדָּהּ סָבַרָהּ וכו' it is not reasonable to follow this opinion that it is not forbidden. Ber. 36<sup>a</sup> וְהִיא מְסַבֵּרָהּ it is reasonable to follow thy opinion, i. e. thou art obviously right. Sabb. 76<sup>a</sup> וְהִיא מְסַבֵּרָהּ אֲדִירָבָא כְּרַמְעִיקָרָא סָבַר מֵס' on the contrary, that which he first said stands to reason; a. fr.

*Poël* סָבַר v. supra.

*Ithpoël* סָבַר (cmp. אֶסְבֵּר) *provide one's self; to store up for one's self*. Targ. Ez. XXXIX, 9. V. מְסַבֵּרָהּ.

סָבַר II, *Poël* סָבַר (cmp. סָבַל) [*to encompass, to carry; to bear, endure; to sustain*. Targ. Y. Gen. XXI, 15. Targ. Deut. I, 31.—Targ. Prov. XXX, 21 לְסָבַרָהּ Ms. (ed. לְמְסַבֵּרָהּ, לְמְסַבֵּרָהּ). Targ. Ps. XCVI, 8 וְסָבַרָהּ ed. Wil. (ed. Lag. רוֹבְרוּ וְשָׁבַרָהּ, corr. acc.). Targ. I Kings IV, 7 (h. text וְלֹא הָיָה יָבִיל מְסַבֵּרָהּ 13<sup>b</sup>); a. fr.—Y. B. Bath. II, beg. 13<sup>b</sup> וְלֹא הָיָה יָבִיל מְסַבֵּרָהּ and could not carry it (and dropped it).

סָבַר III, *Poël* סָבַר (*Saf.* of בָּרַי; cmp. Arab. *sabar*

*exploravit vulnus &c.; mishbār specillum vulnerarium) to perforate, cut, (only used in the sense of) to let blood*. Part. pass. מְסַבֵּר. Pes. 112<sup>a</sup> top וְלֹא מְשִׁי וכו' Ms. M. (ed. מְסַבֵּר, v. סָבַר II) he who has been bled and has not washed his hands. Yeb. 72<sup>a</sup> וְלֹא מְסַבֵּרֵינָן בֵּיחָא Ar. (ed. מְסַבֵּר) and on it (that day) we must not be bled. Meil. 20<sup>b</sup> דְּמִס' וכו' (ed. דְּמִסִּיב' Ar. דְּמִסִּיב, prob. clerical error, v. Koh. Ar. Compl. s. v.) he who eats fowl after blood-letting. Ab. Zar. 28<sup>b</sup> דְּמִס' לֵיהּ עֵינָא ודְּמ' אַחַר Ag. Hatt. (v. Rabb. D. S. a. l. note 7) one having pain of the eye and one who has been bled.—V. סִיבְרָהּ II.

סָבַר m. (סָבַר I) *reasoner, fine scholar*. Targ. O. Lev. XIX, 32 Ms. a. some ed., (ed. סָבַר, v. סָבַר I).—*Pl.* סָבַרֵי. Targ. Y. II Gen. XLIX, 10 (ed. Vien. סָבַר, corr. acc.; Y. I סָבַרֵי).

סָבַר m. (b. h. שָׁבַר; שָׁבַר 1) *hope*. Gen. R. s. 91 (ref. to Gen. XLII, 1) שָׁבַרֵי... שָׁבַר אֱלֹהִים יֵשׁ ס'... שָׁבַרֵי (there is corn) but *yesh seber* (there is hope) &c., v. אֶסְבֵּרָהּ. Sifra Ahārē, Par. 9, cli. XIII וְשִׁמְעָא תַּאמַר אַבְרָם סָבַר וְאֶבְרָם סָבַר... אֲנִי סָבַרְתָּ וכו' lest thou say, my hope is gone, my outlook is frustrated, therefore it reads, 'I am the Lord', I am thy hope &c. Yoma 72<sup>a</sup> וְהִיא מְסַבֵּרָהּ וכו' their prospect of restoration is gone &c. Erub. 21<sup>b</sup> וְהִיא מְסַבֵּרָהּ וכו' they are beyond hope (of return to God) &c. B. Mets. 33<sup>b</sup> וְהִיא מְסַבֵּרָהּ וכו' there is no hope for them &c.; Yalk. Is. 371 שִׁיבְרֵינָן... שָׁבַרֵי (read שָׁבַרֵי) with פְּנִינִים, *brightness, friendly expression*; in gen. *countenance*. Ab. I, 15 פְּנִינִים... בָּס' פ' יִפְתָּח receive every man with a countenance of friendliness. Cant. R. to II, 5; a. fr.—3) *understanding, plain sense*. Yalk. Sam. 158 כִּד הוּא סָבַרֵי שֶׁל דְּבַר this is the plain sense of the thing (the common opinion), opp. to עִיקְרוֹ שֶׁל דְּבַר the root, the deeper cause; v. סָבַרָהּ.

סָבַר IV, סָבַרָהּ, ס' ch. same, 1) *hope*. Targ. Prov. XI, 7. Targ. Job V, 16. Targ. Prov. XIII, 12 סָבַרָהּ ed. Wil.—Targ. Ps. IX, 19 סָבַרָהּ (Bxt. סָבַר); a. fr.—Gen. R. s. 68 סָבַרֵי, v. סָבַרֵי. Ib. s. 53 סָבַרֵי וכו' (some ed. סָבַרֵי) as thou didst not give up thy hope, so will I not suffer thy hope to be frustrated. Midr. Sam. ch. V; Yalk. ib. 86 (ref. to אֶפְסִי, I Sam. II, 10) ... אֵילִין that means the nations whose hope is cut off from their Creator (who have no faith); a. e.—2) with אַפִּין, *countenance*. Targ. Gen. XXXI, 2; a. fr.—Gen. R. s. 35, v. אֶפְסִי. Lev. R. s. 5 מִיָּתוֹם לְמִיָּתוֹם אֶפְסִי who can ever see the face of Abba Judan?; a. fr.—3) *opinion*. Y. Ab. Zar. I, 40<sup>a</sup> סָבַרָהּ (ed. Krot. סָבַר), v. סָבַר I, *Ithpa*.

סָבַרָהּ, סָבַר m. (preced.) 1) *brightness of mind, ingenuity*. Targ. Cant. V, 10.—2) *speculation, logical argument*. Meg. 18<sup>b</sup>, a. e. (expl. מְחַנְנִים, v. נִיִּים) וְלֹא יָדַע דִּקְרִי... וְלֹא יָדַע דִּקְרִי you call him, and he answers but cannot recall an argument. Y. Ber. III, 6<sup>c</sup> top לִי חֲמֵן לִי חֲמֵן any hard thinking I had to do, there I did it. Ib. כָּל חֲמֵן שֶׁל חֲמֵן סָבַרָהּ קָשִׁיָּא וכו' all that difficult subject of T'bul Yom I studied there.—Esp. *logical deduction, conclusion by reasoning*, opp. to גְּמֵרָה verbal tradition. Yoma



Targ. Lev. XIII, 12. Targ. Ex. I, 20. Targ. Ps. XCII, 13; a. fr.—Part. סָגִי; f. סָגִיָה. Targ. O. Ex. IX, 9, sq. ed. Berl. (ed. Vienna, a. Y. סָגִי). Targ. Lev. XIII, 42; a. fr.—Esth. R. introd. מִן דִּינֵי שִׁיקְרָא סָגִין וְכ' when faithless judges are numerous, false witnesses are frequent; Yalk. מִן דִּסְתִּין סָגִין מְמוֹנְהֵן וְכ' when informers are numerous, the cases of people's properties being despoiled increase; Yalk. Esth. 1044 מְדִסְתִּין סָגִיָה... מְדִסְתִּין; Yalk. Job 920 סָגִיָה מְדִסְתִּין; Sot. IX, 15 (49<sup>b</sup>) וְסָגִיָה, v. הוֹצֵצָא; a. fr.—2) (= h. רַב) to be sufficient. Snh. 6<sup>a</sup> בְּרַבִּי סָגִיָה let it be enough with two judges.—[Targ. II Esth. III, 3 סְגִיָה, read רָחִיָה, v. סָגִי ch.]

*Af.* סָגִיָה to enlarge, increase, make great; to have much, do much. Targ. Gen. III, 16. Targ. Ps. XLIV, 13. Targ. Ex. XVI, 17. Targ. II Sam. XXII, 36; a. fr.—Yoma 88<sup>a</sup> סָגִיָה he will grow and multiply (his descendants will be numerous).

*Pa.* סָגִי same. Targ. O. Num. XIV, 17 סָגִי (imperative).

*Ithpe.* סָגִיָה to be multiplied; to increase. Targ. Y. Gen. XLVIII, 16.

סָגִיָה II, *Pa.* סָגִי (preced.; cmp. meanings of אִירָחָא רַבְעָא לְסָגִיָה Snh. 95<sup>a</sup>) to progress, pass, walk. (סָגִי) אִירָחָא רַבְעָא לְסָגִיָה... a distance which one would have required ten days to make, he made in one day. Taan. 24<sup>a</sup> וְכִי וְכִי and I have been running until now. Sabb. 118<sup>b</sup> וְכִי דִלָא סָגִיָה that I never walk a distance of four cubits with my head uncovered. Keth. 62<sup>a</sup> לְסָגִיָה וְכִי... לְסָגִיָה בְּרַמְתָּאָא I. B. Bath. 123<sup>a</sup> are righteous men permitted to walk in the way of fraud (to deal fraudulently with a deceiver)? Erub. 18<sup>b</sup> וְכִי זָכַר ס' which of them went ahead?; Zeb. 118<sup>b</sup> וְכִי זָכַר ס' the male (part of the double body) went ahead; Yalk. Ps. 887 מְסָגִיָה סָגִיָה.

*Af.* סָגִיָה same. Targ. Jer. VIII, 6; XXIII, 10.—Sabb. 77<sup>b</sup> מְסָגִיָה goats take the lead. B. Kam. 60<sup>b</sup> מְסָגִיָה passes openly, v. מְסָגִיָה ומְסָגִיָה passes secretly; a. fr.

*Ithpe.* סָגִיָה to be marched, be set in motion, v. supra.—Esp. לִירָחָא סָגִיָה he moved on. B. Bath. 74<sup>a</sup> וְכִי לִירָחָא סָגִיָה he (the camel) will not start. B. Mets. 107<sup>b</sup>, sq. לִירָחָא סָגִיָה they will march along the river. Sabb. 7<sup>a</sup> לִירָחָא סָגִיָה they do not pass there openly (with ease); a. e.

סָגִיָה I m. (סָגִי I) *multitude, greatness.* Targ. Gen. XXXII, 13 (12) מְסָגִיָה (O. ed. Vien. מְסָגִיָה; some ed. מְסָגִיָה from being too numerous). Ib. XXX, 30 (O. ed. Vien. מְסָגִיָה, v. לְמַסְגִיָה). Targ. Y. II Ex. XXIII, 2 סָגִיָה majority; a. e.—V. next w.

סָגִיָה m., סָגִיָה f. (preced.) 1) *spreading, v.* סָגִיָה I.—2) *numerous, large, great.* Targ. Gen. XXVI, 14 (O. ed. Vien. סָגִיָה). Targ. Is. LXIII, 7; a. fr.—Lam. R. to I, 1 לְחַד כּוֹרָא רַבְרָא light within a great light (many joys).—סָגִיָה, v. סָגִיָה. *Pl.* סָגִיָה, סָגִיָה, סָגִיָה. Targ. Ps. III, 2, sq. Targ. Jud. VIII, 30 סָגִיָה (not אִין אִין); a. fr.—B. Bath. 65<sup>a</sup>, a. fr. זְמִינִין סָגִיָה, v. זְמִינִין ch. B. Mets. 44<sup>b</sup> דִּם בָּאִירָא דִּם where money is plentiful, opp. פִּירָא דִּם where goods are plentiful;

a. fr.—3) סָגִיָה, also סָגִיָה *much, enough; greatly.* Targ. Num. XVI, 3. Targ. II Esth. VI, 10 סָגִיָה באִישׁ (not סָגִיָה); a. fr.—Y. Ber. V, 9<sup>a</sup> bot., v. הִנָּה. Y. Shebu. VII, end, 38<sup>a</sup> we will do much better than you did. Y. B. Mets. II, 8<sup>a</sup> bot. ס' much gold. Y. Yoma IV, 41<sup>d</sup> top ס' it loses much (v. בְּרָרָא); Num. R. s. 12 a. fr.—Y. B. Mets. I. c. סָגִיָה... סָגִיָה you love gold; very much; ib. סָגִיָה.—[Yalk. Prov. 935 סָגִיָה, read סָגִיָה, v. סָגִיָה I ch.]

סָגִיָה II m. (סָגִיָה II, v. סָגִיָה) *way; ס' there is no way, it is impossible.* Keth. 95<sup>b</sup> ס' there is no way of not giving her, i. e. they must grant her aliment. Tam. 32<sup>a</sup> ס' I must go; a. e.

סָגִיָה I, v. סָגִיָה II, III.

סָגִיָה II m.=סָגִיָה, *fence.* Targ. Y. II Num. XXII, 24.

סָגִיָה III pr. n. *Sagia*, name of a canal in Babylonia. Kidd. 33<sup>a</sup> ס' נָהָר (Mss. M. a. R. סָגִיָה).

סָגִיָה, סָגִיָה, סָגִיָה f. (סָגִי I) *multitude, greatness.* Targ. O. Gen. XXVII, 28. Targ. O. Lev. XI, 42. Ib. XXV, 16; a. fr.

סָגִיָה, סָגִיָה, סָגִיָה, v. סָגִיָה, a. סָגִיָה.

סָגִיָה, v. סָגִיָה.

סָגִיָה, v. סָגִיָה.

סָגִיָה, Tanh. Ki Thissa 2 בס' בשדודין וְכִי, read וְכִי בשדודין וְכִי (Pesik. R. s. 10 בס' בשדודין וְכִי).

סָגִיָה, v. סָגִיָה.

סָגִיָה, v. סָגִיָה.

סָגִיָה, v. סָגִיָה.

סָגִיָה m. pl. (sigillaria) *Sigillaria, the Image Feast, the last days of the Roman Saturnalia, on which little images were given and received as presents.* Y. Ab. Zar. I, 40<sup>a</sup> סָגִיָה (missing or corrupted in Bab. ib. 18<sup>b</sup>; Ms. M. סָגִיָה; v. Rabb. D. S. a. l. note 5); Tosef. ib. II, 6 סָגִיָה; Yalk. Ps. 613 סָגִיָה (corr. acc.).

סָגִיָה, Gen. R. s. 52 some ed., v. סָגִיָה.

סָגִיָה, v. סָגִיָה.

סָגִיָה c. (preced.)=סָגִיָה, *large, great, numerous.* Targ. Prov. XXII, 1.—*Pl.* סָגִיָה, סָגִיָה. Targ. Ps. IV, 7 ed. Lag. Targ. Prov. XIX, 4. Ib. 21; a. e.

סָגִיָה, (preced.) *greatness, multitude.* Targ. Ps. LI, 3. Ib. V, 11 סָגִיָה Ms. (ed. סָגִיָה, read: סָגִיָה).

סָגִיָה m. pl., v. סָגִיָה a. סָגִיָה.

סָגִיָה, v. סָגִיָה.





her (v. סָבַח).—Part. pass. סָבַח; f. סָבַח; pl. סָבַח. Sifrē Deut. 24; Yalk. ib. 805. Gen. R. s. 74; (ib. s. 60 שְׁפִירָה); a. e.; v. סָבַח a. סָבַח.

*Pi.* סָבַח to afflict. Taan. 22<sup>b</sup> to עצמו ברענות to afflict himself by fasting. Y. Dem. VII, 26<sup>b</sup> top. . . לא ירעב the hired laborer must not starve himself or undergo privations, because he lessens his employer's work; a. e.—[Yalk. Josh. 27 יסגפני, v. שָׁנַב.]

*Hithpa.* סָבַח to feel privation; to suffer. Gen. R. s. 60 (דוא) סָבַח he suffers; Ex. R. s. 26; Mekh. B'shall, Vayassa, s. 6; a. e.

סָבַח ch. same. Part. pass. סָבַח. Targ. Y. Deut. I, 27 (ed. Vien. סָבַח).

*Pa.* סָבַח to afflict. Targ. Y. Gen. XV, 13. Targ. Ps. XC, 13 סָבַח (incorr. סָבַח). Ib. 15. Targ. I Chr. XVII, 9 סָבַח ed. Lag. (oth. ed. סָבַח). Targ. Job XXX, 11 סָבַח (ed. Lag. סָבַח, read סָבַח); a. fr.—Part. pass. סָבַח; f. סָבַח. Targ. Is. LVIII, 10.

*Ithpa.* סָבַח, *Ithpe.* סָבַח to be afflicted, reduced; to suffer. Targ. Ps. CII, 24. Ib. CVII, 17; a. fr.

סָבַח (b. h.) to bar, bolt; to lock up, close. Snh. 38<sup>a</sup> (ref. to Kings XXIV, 16) סָבַח after they had closed the discussion about a law (declared it obscure), there was none to open again; Gitt. 88<sup>a</sup>; Sifrē Deut. 321 סָבַח after he has opened (explained), none can close (raise objection). Tanh. Sh'mini 9 סָבַח על כל בתי ... וסָבַח he passed over all synagogues and schools and closed them. Mekh. B'shall, s. 3 סָבַח the sea forming a bar, and the enemy pursuing &c.; Ex. R. s. 21 (not סָבַח). Mekh. Yithro, Amal, s. 1 סָבַח formerly no slave could flee from Egypt, for it was shut up and barred (Josh. VI, 1); a. fr.—Cant. R. to III, 10 (expl. סָבַח) it locked up the shops of all workers in gold (ruined their trade); Y. Yoma IV, 41<sup>d</sup> top סָבַח (corr. acc.); Num. R. s. 12 (not סָבַח); Ex. R. s. 35 סָבַח (corr. acc.).

*Nif.* סָבַח to be locked up. Yoma 45<sup>a</sup> סָבַח all (gold) shops were closed (their business ruined, v. supra); a. e.

*Hif.* סָבַח to lock up; to bind over, hand over, deliver. Sifrē Deut. 322 סָבַח ... היו סָבַחם when the Israelites attempted to flee northward, they blocked their way. Ib. 323 (ref. to Dent. XXXII, 30) סָבַח I shall not deliver you (into the hands of the enemy) directly, but through others (who will betray you). Ib. מוכרי מיר ומסגירי מיר I sell and immediately deliver you. Tanh. Sh'mini l. c. (ref. to סָבַח, v. supra) שָׁנַב סָבַחם לְכָל הָאוֹמִיּוֹת all nations go before them into enclosures and flee, for they cause all nations to lock themselves up; a. fr.—Esp. to lock up the leper pending the priest's observation (Lev. XIII, 4, a. e.). Neg. V, 1; a. fr.—Part. pass. מִסְגֵּר a leper under trial, opp. מוֹחֵלֵט (v. מוֹחֵלֵט I). Meg. I, 7; a. fr.

*Pu.* סָבַח to be closed, locked. Part. סָבַח, f. סָבַח, v. supra.

סָבַח ch. same. Targ. Job XXXVIII, 8 Var. Ms. (ed. אגיה). Targ. Y. Deut. XXI, 5.—Part. pass. סָבַח, סָבַח a) fenced in, barred. Targ. Cant. I, 9.—b) leprous, v. סָבַח. Af. סָבַח, סָבַח same. Targ. Lev. XIII, 4. Ib. XIV, 38; a. fr.

*Ithpa.* סָבַח, *Ithpe.* סָבַח 1) to be locked up, closed. Targ. Y. Gen. VIII, 2 (h. text סָבַח). Targ. O. Num. XII, 14; a. fr.—Trnsf. to be engrossed with; to be bewildered, v. סָבַח.—2) (v. סָבַח) to become leprous. Targ. II Chr. XXVI, 22.

סָבַח or סָבַח m. (preced.) lock, bolt. Tanh. Hayé 3 [סָבַח] and he shut the lock before her [perh. סָבַח].

סָבַח, Targ. Ps. I, 3 Var, corrupt. of סָבַח, v. סָבַח.

סָבַח, v. סָבַח.

סָבַח, v. סָבַח.

סָבַח, v. סָבַח.

סָבַח m. (b. h.; Saf. of סָבַח II, cmp. Jer. XXX, 23) severe rain storm. Y. Meg. I, 71<sup>d</sup>; Gen. R. s. 1 מעשה דיה סָבַח it happened on a stormy day, when the teachers did not come to school &c. Y. Hag. II, 77<sup>d</sup> bot.; Y. Snh. VI, 23<sup>c</sup> bot. Yeb. 63<sup>b</sup> סָבַח ... כשה קשה a bad wife is as hard to bear as a stormy day.

סָבַח ch. same. Targ. Prov. XXVII, 15.

סָבַח m. (b. h.; סָבַח to join; Arab. sadda, to obstruct, block) block, torturing stock.—Pl. סָבַח. Tosef. Ab. Zar. II, 4 סָבַח לא סָבַח (ed. Zuck. סָבַח), v. סָבַח.

סָבַח ch. same. Pes. 28<sup>a</sup> (prov.) סָבַח בסדא ביהיה יתיב וכ' סָבַח, not סָבַח; early eds. סָבַח) when the maker of the stocks (the carpenter) sits in his own stocks, he is paid &c., v. סָבַח; Yalk. Ex. 201 סָבַח בסדא.

סָבַח m. (preced.) carpenter, v. preced.

סָבַח, v. סָבַח.

סָבַח raft, v. סָבַח.

סָבַח (b. h.) pr. n. pl. Sodom, one of the cities in the plain of Jordan destroyed for their wickedness. Snh. X, 3 (108<sup>a</sup>) (ref. to Ps. I, 5) סָבַח אלו אנשי ס' this alludes to the men of S. Ib. 109<sup>b</sup> בס' וכ' ס' four judges lived in S. &c., v. סָבַח; a. fr.—Sodomitic rule, unfairness, selfishness. Ab. V, 10 'mine is mine, and thine is thine', ס' that is a Sodomitic principle (justice without charity). B. Bath. 12<sup>b</sup> ס' על מ' ס' the law may use force against unfairness (where one claims a privilege which causes the neighbor no loss); a. fr.—Ib. 114<sup>b</sup> בס' יוסף בס' Ar. (ed. בשדח) the law follows R. Joseph's opinion as to using force against unfairness.—the Lake of Sodom (usu. רמלה). Sabb. 108<sup>b</sup>, v. סָבַח I; a. e.

סָבַח, סָבַח m. (preced.) Sodomite. Gen. R. s. 41 סָבַח כשאדם רע קורין אותו ס' when a man is bad, they call him

a Sodomite; Tosef. Sabb. VII (VIII), 23. Ib. 24; a. fr.—*סוֹדוֹמִיִּים, סוֹדוֹמִיִּים, סוֹדוֹמִיִּים, סוֹדוֹמִיִּים*. Gen. R. s. 26; Yalk. ib. 44; a. fr.—Y. B. Bath. II, 13<sup>a</sup> *כִּדְּמִיָּה כִּדְּמִיָּה* a wall of the Sodomites, i. e. a wall which may not have windows looking into the adjoining lot.

סִדְרָה v. sub, סְדִירָה, סְדִירָה, סְדִירָה.

**סְדֵינָא** f. (v. **סֵד** a. אִסְדָּנָא) the head-board of a couch, head-side. Keth. 61<sup>a</sup> **ס' אבר** by the head-side.—Esp. **בִּי ס' pillow, bolster.** Ber. 56<sup>a</sup>. Sabb. 118<sup>a</sup>; a. e.—**פְּלִסְטִינָא** Ib. 124<sup>b</sup> **הוּא בִּי ס' אר.** (ed. **הוּא בִּי סְדִירָא**; Ms. **מְסִירָא**, read: **מְסִירָא**, v. Rabb. D. S. a. l. note).—[Hebr. pl. **סְדִירֹת**. Y'lamd. to Gen. XXVIII, 10, quot. in Ar. **סְדִירֹת**, read: **בִּי ס' cushions.**]

סדידין, Tosef. Kidd. V, 14 Var., v. סדר.

סדיין, Koh. R. to V, 8, v. סדין ch.

**סֵדֶן** m. (b.h.) *sheet*, usually of fine linen (comp. סַטְמָוֶס; v. Sm. Ant. s. v. Pallium). Yoma III, 4 פָּרְשׁוּ אֶת שֵׁל בִּרְקָא וּב' they spread a sheet of linen (for the high priest to walk on) between him &c. Y. Kil. IX, 32<sup>b</sup> תּוֹךְ אַחֵר נִקְרָא רַבִּי Rabbi was buried in one linen shroud (without any other garments); Y. Keth. XII, 35<sup>a</sup> תּוֹךְ. Y. Yeb. I, 2<sup>b</sup>; Gen. R. s. 85 אֵין אֶחָד מֵהֶם מְלֻבָּשׁ בְּשֵׁט מִלִּפְנֵי הַמָּוֶת each wrapped in a sheet (preventing direct contact). Men. 37<sup>b</sup>, אֵין מְלֻבָּשׁ בְּשֵׁט a linen cloak with woollen show-fringes; a. fr.—*Pl.* סֵדֶינִן. Nidd. 61<sup>a</sup>. Kel. XXIV, 13 הֵן שְׁלוֹשָׁה שְׁנֵי כִּסְיוֹת there are three classes of sheets with regard to Levitical purity. Tosef. ib. B. Mets. I, 14 לְצִוּוֹרֵי ס' canvas sheets for paintings; ס' לְאַהֲרָלִים sheets for awnings. Tosef. Bets. II, 13 הֵן שְׁנֵי כִסְיוֹת sheets (covering the floor of the dining room) were spread; Bab. ib. 22<sup>b</sup>; Y. ib. II, 61<sup>a</sup> hot.; a. fr.

**סְרִינָא** ch. 1) same. Targ. Ps. CIV, 2 (h. text שְׁלִמָה).—Men. 40<sup>b</sup> לְסְרִינָה ... שָׂרָא R. Z. untied the show-fringes of his linen sheet. Ib. 41<sup>a</sup> ס' מִיבְּסִי he was wrapped in a linen sheet (without show-fringes); ס' בְּקִיטָא וס' you wear a linen sheet in the summer, and a *sar'b'a* in the winter (without show-fringes), what is to become of the law &c.?.; a. fr.—**פְּלִי סְרִינָא**, **סְרִינָא**. Targ. Lam. II, 20; 22.—Y. Sabb. VI, 8<sup>b</sup> bot. (interpret. סְרִינִים, Is. III, 23).—\*2) (cmp. סְרִינָא) a *litter*. Y. Bets, I, 60<sup>c</sup> bot. הוֹרִי .. מִיטְעֵנִי the physician, to be carried in a litter to visit the sick on the Sabbath.

סַדֵּיק, v. סַדֵּק.

סְדִיקָא, v. סְדָקָא.

אין (m. (v. סר) *block*. Ex. R. s. 1 (ref. to Ex. I, 16) אבנים אלה (gloss: שחור רבר קשה) *obhnayim* means a block (which means a hard object); וס' מה יוצר זה ... as the potter sits with one leg on each side of the block (mould); Sot. 11<sup>b</sup>. Gen. R. s. 10, כזה על הס' as one striking with the hammer on the block (anvil); Sabb. XII, 1. Snh. VII, 3 על ... מניחין they put his head on the (executioner's) block; a. fr.—Esp. של שקמה (or sub. שקמה) *the trunk of the sycamore*

*tree*. Kil. I, 8 ש' של ארץ . . . בחורך ארץ you must not plant vegetables in a trunk &c. B. Bath. IV, 9; a. fr.—Pesik. R. s. 1 (ref. to Is. LXV, 22) [read:] זה עץ דהם שניצורם ור' that means the wood of the sycamore trunk, which endures in the ground for six hundred years; (Gen. R. s. 12 כשקמה כדורם); a. e. — *Pl.* סִפְרִיָּה. Ib. s. 42 (expl. עֵץ הַשִּׁטִּי, Gen. XIV, 3) שורם מגדל which produces sycamore trees.

**סֶדְנָה**, **סִדְנָה**, **סֵדְנָה** ch. 1) same. Targ. Jer. XVIII, 3 (h. text אבנים).—Hull. 16<sup>a</sup> רפחרא Ar. (ed. סרנה) the potter's block (wheel turned by hand); ס' רמיה wheel turned by water. Pes. 94<sup>b</sup> כי ס' דרייה Ms. M. 2 a. Ar. (ed. כברציה) like the movement of the block of the mill (millstone, the pivot remaining stationary, v. מבציה). Ill. 28<sup>a</sup>, v. סדה. Kidd. 27<sup>b</sup> הד הוא ס' דארנה וד הוא ס' the land (although consisting of disconnected fields) is one block (by taking symbolical possession of one field, you take possession of the whole complex contracted for); B. Kam. 12<sup>b</sup> (Ms. M. פרנה).—Lev. R. s. 22 ס' וורה ביה תר ס' there was in the garden one sycamore trunk; Koh. R. to V, 8 סדיין (a. otherwise corrupted; corr. acc.).—[Pes. 113<sup>a</sup> בי סדנא Ar., v. סידני].—2) (perh. an adaptation of Latin *cassidium*) *traveling carriage*.—Pl. סַדְנָה, סֶדְנָה, סִדְנָה. Targ. Y. Gen. XLV, 19; 21; 27 (ed. Amst. a. oth. סר, with ר).

סִדְנָן II m. *block-maker, carpenter*. Pes. 28<sup>a</sup>, v. סִדְנָן.  
a. סִדְנָן.

**סִדְרֵי**, Sifré Deut. 234, v. בְּרִיָּין.

**סִדֵּן** (*Saf. of רִץ*) to cleave, tear apart. Part. pass. סָדִיק; *f.* סְדִיקָה; *pl.* סְדִיקִים, סְדִיקִין, סְדִיקוֹת; Hull. 59<sup>a</sup> אִם פִּרְסוּתֵיהֶּם *if its hoofs are cloven.* Cant. R. to VII, 3 מִה דִּיבֵּט *as the wheat grain is split (has an incision) &c.* Nidd. 25<sup>b</sup>; a. e.

*Pi.* סִדְקָה 1) same. Cant. R. to III, 6 כִּדְקָה כִּדְקָה he split it as a fish is split; Gen. R. s. 77; Yalk. ib. 132 (corr. acc.).—2) to *chip, chisel* (the surface of a stone). Cant. R. to I, 1 וְסִדְקָה וְסִדְקָה (ed. Wil. וְסִדְקָה, corr. acc.) he carved and chiselled and polished it; Yalk. Kings 182 וְסִדְקָה וְסִדְקָה (corr. acc.); (Koh. R. introd. וְסִדְקָה וְסִדְקָה).

*Nif.* נִפְסַל 1) *to be split, cut into.* Bekh. VI, 1 נִפְסְקָהּ if there is a slit in the ear of the first-born animal, contrad. to נִפְסְמָה; a. e.—2) *to be chipped off; transf. (emp. פָּסַל) to become unfit for use, to be abrogated.* B. Kam. IX, 2 גִּזַּל וְלֵי מִשְׁכָּב וְלֵי מִמַּשְׁכָּב a man stole a coin and it became 'chipped'; expl. ib. 97<sup>a</sup> לֵי מִמַּשְׁכָּב chipped in its literal sense, i. e. the stamp was chipped off; [anoth. opin.] פִּסְלוּ מִלְכוּת נְבִי פִסְלוּ מִלְכוּת נְבִי if the government abrogated it, it is the same as chipped off; Y. ib. IX, beg. 6<sup>d</sup>.

**סָדֵק, סֶדֶק** ch. same. Targ. I Kings XI, 30 סְדִיקָה (not סִדְקָה, ed. Lag. סֶדְקָה; h. text קִרְעַה). Targ. II Kings II, 12.—Part. pass. סְדִיק; f. סִדְקָה; *pl.* סִדְקִין *cloven*. Targ. Lev. XI, 7. Ib. 3. Ib. 4 סִדְקִיָּן (O. ed. Vien. סִדְקִיָּה *Af.*). Targ. Y. Deut. XIV, 7; a. fr.

*Af. אֶפְרַיִם to have a cloven hoof.* Targ. Lev. XI, 5 sq. ed. Vien. (ed. Berl. אֶפְרַיִם). Ib. 4, v. supra. Targ. O. Deut. XIV, 7 (ed. Berl. אֶפְרַיִם).



1, 9 ראש ה' as the first words of a pericope (Lev. R. s. 3 סדרה).—*Pl.* סדרים, constr. סְדָרִי, 'ס. — סררי — ס. — סדרים. — *Keth.* 103<sup>b</sup> חכמה ס' orders (rules) of wisdom; ס' נשיאות ס' rules for the conduct of the Nasi's office. Sabb. 53<sup>b</sup> בראשית ס' the order of nature; a. fr.—*Esp. regular homilies on the weekly portion.* Sot. 49<sup>a</sup> (ref. to Job X, 22) יש סדרים חופפים וכ' but if regular homilies are held, it (the earth) will come forth bright out of the dark.

**סִדְרָה**, **סִדְרָה**, **סִדְרָה**, **סִדְרָה**, same, ch., constr. סִדְרָה a. סִדְרָה, same, 1) row, order. Targ. Ex. XXVIII, 17, sq. (ח. text טַרְר), Targ. O. Lev. XXIII, 44 (י. סִדְרָה); a. fr.—**Pl.** סִדְרֵין, סִדְרֵין, סִדְרֵין, סִדְרֵין, סִדְרֵין, סִדְרֵין. Targ. O. Lev. XXIV, 6, sq. (י. סִדְרֵין).—Targ. Y. Deut. V, 28 סִ' רַלְעִיל the upper ranks (angels). Targ. Y. Gen. XIV, 2 סִ' בְּנֵי מִלְחָמָה battle-lines. Targ. II Esth. III, 8 סִדְרֵי בְּנֵי מִלְחָמָה battle-lines; ed. Lag. בְּנֵי מִלְחָמָה, corr. acc.) when among his troops; a. fr.—2) order or section of the Scriptures, the portion of the Pentateuch to be read at public service on Sabbaths &c.; in gen. Scripture lesson. Sabb. 116<sup>b</sup> פסקי סִדְרֵי (not יִדְרֵי) they closed the reading from the Pentateuch with a reading from the Hagiographa (v. תְּפִלָּה). Yoma 87<sup>a</sup> bot. הוּא פִסֵּק סִ' וְכִי (תְּפִלָּה). Haftarah; a. fr.—Sot. 49<sup>a</sup> קְרוּשָׁא דְסִ' v. קְרוּשָׁא דְסִ'.—3) order or part of the Mishnah. Keth. 103<sup>b</sup> אֲמַר סִדְרָה לְהַבְדִּיל teach thy fellow student the Order which thou hast learned; a. e.—Pl. as ab. Ib. [read:] מְתִינֵנו שֶׂרָא סִדְרֵי לְשִׁירָא וְנוֹקִי [read:] מְתִינֵנו שֶׂרָא סִדְרֵי לְשִׁירָא וְנוֹקִי I taught six boys the six Orders of the Mishnah, one Order to each; a. e.—4) colonnade, esp. the hall of studies (cmp. אֲבֻסְטִינָה). Y. Sabb. VII, 8<sup>a</sup> וְכִי מִן סִ' רוּבָא לְהַבְדִּיל from the large colonnade to the store of &c.; Y. Shn. X, 28<sup>a</sup> bot. Y. Ber. III, 6<sup>b</sup> top כִּי הוּא מְסַקֵּן לֵיהּ לֵס' when they were carrying him to the hall; a. fr.—[סִדְרָה, סִדְרָה net, v. סִדְרָה].

סִדְרוֹנְגִּיָּא v. סִדְרוֹנְגִּיָּא

סדרות, v. מרהיב.

סדריוט, v. סדריוט.

סדרה: v. סדרית.

**סִידְרָן, סִידְרָן** m. (סִידֵר) *one who arranges traditions systematically, systematic scholar*, opp. פִּילְפֵּלִין *dialectician*. Y. Hor. III, 48<sup>a</sup> top חִסְרִי (Bab. ed. הִסְרִי). Midr. Till. to Ps. LXXXVII (ref. to II Kings XX, 20) 'he brought the water (of the Law) into the city', שִׁוְרָא *because he* (Ezekiah) was a collector, v. next w.

סוֹד, סִדְרָנָא, סִדְרָן ch. same. Midr. Till. to Ps. LXXXVII (v. preced.) וְזָמַן ס' טָב יוֹ when he (Ezekiah) saw a good systematiser, he made him come (to Jerusalem); Yalk. ib. 837 סוֹד. Pes. 105<sup>b</sup> אָנָּה וְס' זְמַנָּה (v. Rabb. D. S. a. l. note 400) I am a teacher and systematiser of traditions.

**עֵד** (v. next w.) *to be witness.*

*Pi.* סידור *to provide witnesses for.* Tosef. Gitt. VIII

(VI), 8. הָנִיחַ גֵּם לְאִשְׁתּוֹ וְלֹא סִיחָהּ (ed. Zuck. סִיחָהּ) if a man gives his wife a letter of divorce without witnesses.

**סִדְרִי, סִדְרִי** (v. עֵד, a. וְיָדָה; Sam. סִדְרִי, v. Sam. Pent. Gen. XXXI, 52; cmp. also עֵד = סִדְרִי ib. VII, 16; for interch. of ע a. ו a. ה, v. letters ה a. ו) *to be sure, de present; to witness.*

*Af. אָסידר, אָסידר (corresp. to b. h. חָסִיד 1) to testify.*  
Targ.O.Ex. XX, 13; a. fr.—Keth. 21<sup>a</sup> אַחֲרֵימֹתוֹ v. אַחֲרֵימֹתוֹ.  
Ib. אַחֲרֵימֹתוֹ אִינוּ צָרִיךְ אֵינֶה לְאִשְׁתֵּי הוֹי. he would not need to identify  
his own signature; וְאִשְׁתֵּי הוֹי וְאִשְׁתֵּי הוֹי (or אִשְׁתֵּי הוֹי  
*Pa.*) and thus he and the other man might identify the  
signature of that man (the deceased); a. v. fr.—2) *to call*  
*to witness; to give warning.* Targ. Deut. IV, 26. Targ.  
Ps. LXXXI, 9. Targ. II Chr. XXXIII, 10; a. fr.

*Pa.* כְּהִיר שוֹרֵר same, 1) to testify. Targ. Y. Ex. XX, 13; a. e.—Keth. 21<sup>a</sup> כְּסִרְרִי, v. supra. Y. Snh. I, 18<sup>b</sup> top אֵיזֵר עֵלִי שוֹרֵר come, testify in my behalf. Y. Shebu. VI, end, 37<sup>b</sup> יִשְׁחָדֶךָ רַלָּא כֹאנִישׁ like one that ties up the mouth of witnesses that they may not testify; a. fr.—2) to warn. Targ. Y. Gen. XLIII, 3 מְסִחֵר אֶסְרִיר מְסִחֵר; a. e.

*Ittaf.* אַתְּסָהָר warning has been given. Targ. Ex. XXI, 29.

סִדְרִיד, v. סִדְרָה.

**שֵׁ, סִ, סְהָדָה, סְהָדָה** m. (preced.) 1) *witness*. Targ. O. Deut. XIX, 18. Targ. Prov. XII, 19; a. fr.—B. Bath. 38<sup>b</sup>. Sabb. 65<sup>b</sup> **מִרְיָא** (the rise of) the Euphrates is a weighty witness (indication) that it rained in Palestine; a. fr.—*Pl.* **סְהָדָה, סְהָדָה, שֵׁ**. Targ. Ex. XXII, 12. Targ. O. ib. 2; a. fr.—B. Bath. I. c. Kidd. 65<sup>b</sup> **לֹא אֵיבִיר** i. e. the institution of witnesses is not intended to legalise an act, but only as a guard against faithless persons who might deny the transaction. Y. Shebu. VI, end, 37<sup>b</sup> **שֵׁ**, v. preced. art. Ib. **יִירֵה עֲלֵי שֵׁ** let him produce witnesses to confirm it. Y. Snh. III, end, 21<sup>d</sup> **וְכַבֵּל לִשְׁמֵר** and they received (heard) the witnesses in the absence of &c.; a. fr.—Ber. 17<sup>b</sup>, a. fr. **אֵין אֵין** we know certainly.—Fem. **סְהָדָה**. Targ. O. Gen. XXXI, 52.—*Pl.* **סְהָדָה**.—2) *pl.* **סְהָדָה**, constr. *testimony*. Targ. Y. Ex. XX, 13. Targ. Y. Deut. XIX, 18 **סְהָדָה**, a. e.; v. next w.

שְׁ, סִדְרָתָא, סִדְרָה f. (preced.) *testimony, evidence; warning*. Targ. Deut. V, 17. Targ. Is. VIII, 20; a. fr.—Y. Snh. III, end, 21<sup>d</sup> רב' ס' רל'א באפרי רב' R. E. heard evidence in the absence of the party; a. fr.—ידיע בִּסְ to know evidence, to have something to testify to. Macc. 5<sup>b</sup>; a. fr. Y. Snh. I, 18<sup>b</sup> top ידיע ש' a. fr.—*Pl.* סִדְרָיוֹן, סִדְרָיוֹן, סִדְרָה; constr. סִדְרָיוֹן. Targ. Jer. XVIII, 18 סִדְרָיוֹן (ed. Lag. Y. Snh. I, v. preced.). Targ. Y. Dent. XXII, 14 (not ריוֹן ...) *evidence of virginity*. Targ. Ps. CXIX, 14; a. fr.

סֵדָה, v. סִידָה.

וְיָחִיד, וְיָחִיד m. (part. of preced.) *witness*. Targ. Prov. XII, 17 וְיָחִיד ed. Wil. (ed. Lag. סוּחִיד). Targ. O. Deut. XIX, 15; 18; s. fr.—Fem. וְיָחִידָה. Targ. Y. Gen. XXXI, 52.—*Ph.*, v סוּחִידָה.

v. סתירה, סתירותא, סתידון, סתידון